

THE FIRST BOOKE OF THE CHRISTIAN

exercise, appertayning to
resolution.

Corrected and newlye Imprinted.

Anno 1584.

Wherethin are layed downe the
causes and reasons that should
moue a man to resolue him selfe
to the seruice of God: And all
the impedimentes removed,
which may let the same.

Psal. 62. vers. 4.

Vnam petij a domino, hanc requi-
ram: vt inhabitem in domo domini om-
nibus diebus vite mee: vt videam vo-
luntatem domini.

One thinge haue I requested at
gods handes, and that will I
demaunde still: which is, to
dwell in his house all the dayes
of my lyfe: to the ende, I maye
knowe and doe his will.

VVITH PRIVYLEGE.

AN ADVERTISEMENT TO THE READER.



I had purposed (gentle reader) at the begynninge, to haue printed againe, the exercise of a Christian lyfe, composed by D. Hoartes, & translated (not long since) into our tongue: as may appeare by the preface foloweinge. And alveit I minded to adde certaine matters & treatises vnto the same: yet ment I not, but to retayne so much as therin was done before, esteeming it so well done) as in deed it is) as no alteration needed therin. But yet notwithstanding, when I had set downe an other order and method to my selfe, than that booke foloweth: and had begone this first booke of resolutio: wherof no parte is handled in that treatise: I founde by experience, that I could not well ioyne that with this: to satisfie, ether the order or argument by me conceyued: and therefore was I inforced, to resolute vpon a futher labour, than at the first I inteded, which was, to draw out the whole three bookes my selfe: not omitting any thing that is in the sayd exercise, or other lyke bookes, to this effect. Which thinge by gods holy assistance, I meane to doe, as tyme, health and libertie shall permit me.

Now I am constrained to breake of, for the present, and to sent thee onlie this first booke

booke of resolution: which I beseeche our
Lord may so worke in thy hart by his hea-
uenlie grace, as I may be encouraged ther-
by the sooner to dispatche the other two.
God for our better trall permitteth many
difficulties, disturbances, lettes, & hynder-
cances, in euery thing that is taken in hand
for his seruice: but yet, allwayes after, he
helpeth vs out agayne: as I know he will
doe from tyme to tyme: the cause being his:
and much moze importing him thā vs. The
onely thing that he desireth at our handes
is, that we should once resolute our selues
thoroughely to serue him in deede: & conse-
quently cast our selues wholie into his
holy armes: without reseruatiō of any one
rote that we haue, vnto our selues: and the
should we see, how good & mercifull a Lord
he is: as now also we proue daylie beyond
all desertes, or expectatiō. Our Lord blesse
and preserue thee (gentle reader) & enriche
thee with the guyftes of his holye grace: &
when thou art amiddest thy deepest deuot-
ions, I beseeche thee to haue some memo-
rie of me also, poore sinner: as I shall not
be forgetfull of thee, but aboue all others,
let vs both be myndfull to praye for our
persecutors: who finallie will proue to be
our best freendes: beinge in deed the ham-
mers which beate & polish vs, for makynge
vs fyt stones, for the buylding of gods new
Ierusalem in heauen.

THE CONTENTES OF THIS FIRST BOOKE.

A preface to the reader touchinge two editions of this treatise wherein is proued.

That albeit bookes of controuersie be in this age necessarie for maintayninge of our faith: yet bookes of deuotio are more profitable to pietie.
How good life is oftentimes a meanes to right fayth.

An induction to the three bookes of this treatise: wherein are conteyned.

How there be two partes of Christian diuinitie: the one called actiue, the other speculatiue: with their differences.
How there be three pointes necessarie to a Christian lyfe: three sortes of sinners touchynge the same: and this treatise deuided in three bookes, for helpinge of them.

THE CONTENTES OF THE first parte of this first booke, touchinge the helpes of resolution to serue God.

THE FIRST CHAPTER.

Of the ende and partes of this booke: with a necessarie aduertisement to the reader. pag. 1.

Now necessarie a thinge it is for a man to resolute to leaue vanities, and to serue God.

What argument the deuill useth to draw men from this resolution.

How

How willfull ignorance doeth increase,
and not excuse sinne.

What mynde a man should haue that
woulde reade this treatise.

THE SECOND CHAPTER.

How necessarie it is at this day, to enter into earnest
consideration and meditation of our estate; where-
in is declared. pag. 6.

That inconsideration herein is a greate
enemie to resolution.

What inconueniences grow thereby at
this daye.

The nature, & commoditie of consideration.
Of the exact manner of meditating the par-
ticulars of our religion in olde time: & the
fashion of beleeuinge in grolle at this day.

THE THIRD CHAPTER.

Of the end (in generall) why man was created &
placed in this world: wherein is handled. pag. 18.

How due consideration of this end hel-
peth a man to iudge of him selfe.

What minde a man should haue to crea-
tures.

The lamentable condition of the world at this
daye: by want of this due consideration.

And the mischyeffe therof at the last daye.

THE FOWERTH CHAPTER.

Of the ende of man more in particular: & of two
speciall partes of the same, required at his handes
in this life: wherein is discuffed. pag. 27.

How exactlie both these partes are to
be exercised.

The Description of a Christian lyfe.

The lamentable condition of this time, by

negligence herein.

The care and diligence of auncient fathers touchinge the same.

The remedies that they vsed for the one parte and the infinite monumentes of plesse they left behinde, touchinge the other.

The different estates of good and euill men: aswell presentlie, and at the daye of death, as in the lyfe to come.

THE FVETH CHAPTER.

Of the seuerẽ account that we must yeeld to God wherein is declared.

pag. 44

A Principall pointe of wisdomẽ in an accoumptant, for beweing of the state of his accoumpt before hand.

The maiestie of ceremonies: and circumstances vsed by God, at the first publicatiõ of his lawe in writing: and his seuerẽ punishment of offenders.

The sharpe speeches of our sauiour against sinners.

Why two iudgementes are appointed after death.

The sobaine comming of them both.

The demaundes in our accoumpt, at the generall iudgement.

The circumstances of horrour and dread before, at, and after the same.

What a treasure a good conscience will then be.

The pitifull case of the damned.

How easilie the dangers of those matters may

may be prevented in due tyme.

THE SIXTH CHAPTER.

A consideration of the nature of sinne, and of a sinner: to shew the cause why God iustlie vseth the rigour before mentioned: wherein is described.

pag. 70.

Gods infinite hatred to sinners.

The reasons why God hateth them.

That they are enemies to God, & to themselves.

How God punished sinners: as well the penitent, as the obstinate: and of the bitter speeches in scripture against sinners.

Of the seven miseries & losses which come by sinne.

The obstinacye of sinners in this age.

Two principall causes of sinne.

Of the danger to lyue in sinne.

How necessarie it is to feare.

THE SEVENTH CHAPTER.

An other consideration for the further iustifyinge of gods iudgmentes, and declaration of our demerit, taken from the Maiestie of God and his benefites towards vs. VVherein is shewed.

pag. 93.

A Contemplatio of the maiestie of God: and of his benefites.

Of the severall bles of sacramentes.

Diuers complaints agaynst sinners in the personne of God.

Our intollerable cōtempt and ingratitude against so great a maiestie & benefactour.

Of great causes we haue to loue God, beside his benefites.

How he requirerh nothing of vs but gra-

A lity

titude

titude.

That it resteth in due resolution to seru hym.

An exhortation to this gratitude: with a short prayer for a penitent sinner in this case.

THE EIGHT CHAPTER.

Of what opinion and feelinge we shalbe touching these matters, at the time of our death wherein is expressed. pag. 112

The induration of some hartes, kept from resolution by worldlie respectes. Of three matters of terrour, payne, and miserie that principallie molest a man at his death.

A contemplation of the terrours, speeche or cogitation of a sinner at the houre of death.

Of diuerse apparitions and visions, to the iust and to the wicked, lyeing a dyiinge. How all these miseries may be prevented.

THE NYENTH CHAPTER.

Of the paines appoynted for sinne after this life, of two sortes of the; wherein is declared pag. 138

How god vseth the motiue of threates to induce men to resolution.

Of the temporall paynes of purgatorie.

Of the seueritie therof.

Of the greate feare, that holie men had therof in olde tyme.

Of the everlasting payne in hell, reserved for the damned, and common to all that are there.

Of the two partes thereof: that is paines sens.

sensible and payne of losse.
vehement coniectures touchinge the se-
ueritie of those paines.

Of the severall names of hell in diuerse
tongues.

Of the particuler paynes for particuler
offenders, peculiar in qualitie and quanti-
tie to the sinnes of eche offender.

A certaine vision of the handlyng of a
wicked man in hell, shewed to a holy man.
Of the worke of conscience.

THE TENTH CHAPTER.

Of the rewardes, benefites, and commodities pro-
vided for gods seruantes : wherein is declared.

179.

How God is the best paymaster.

Of his infinite magnificence.

The nature, greatnes, and value of his
rewardes.

Description of paradise.

Of two partes of felicitie in heauen.

Contemplation of the commodities of

the sayde two felicities ioyned together.

The honour wherunto a Christian is borne
by baptisme.

An admonition agaynst securitie in this
life.

THE CONTENTES OF THE
second parte of this first booke : touchinge
impedimentes of resolution.

THE FIRST CHAPTER.

Of the first impediment : which is the difficultie,

A V

that

PARSONS R

that many thinke to be in vertuous lyfe. VVherein
is declared.

pag. 226.



vene speciall priuileges & hel-
pes, wherwith the vertuous
are ayded aboue the wicked.

1 The force of gods grace
for easinge of vertuous lyfe,
against all temptations.

2 Of what force loue is herein. And how
a man may knowe, whether he haue loue
towardses God or no.

3 Of a peculiar light of vnderstandinge
pertayning to the iust.

4 Of internall consolation of minde.

5 Of the quiet of a good conscience in
the iust.

6 Of hope in God which the vertuous
haue. And that the hope of the wicked, is
in deede no hope, but meere presumption.

7 Of freedom of soule and bodie, which
the vertuous haue.

8 Of the peace, of minde in the vertuous
towardses God, their neighbour, and them-
selues.

9 Of the expectatio of the rewarde, that
the vertuous haue.

Of the comfort that holle men haue
after their conuersion: And how the be-
men haue had greatest conflict therein.

Of S. Austens conuersion, and some
annotations therupon.

THE SECOND CHAPTER.

Of the second impediment: which is tribula-

tion

tion wherein are handled fower speciall
pointes. pag. 295.

1 **F**irst that it is an ordinary
meanes of saluation, to suffer
some tribulation.

2 **S**econdlie, that there be thirtene
speciall considerations of gods pur-
pose, in sending afflictions to his ser-
uantes: which are layed downe, and
declared in particular.

3 **T**hirdlie, what speciall conside-
rations of comfort a man may haue
in tribulation.

4 **F**owerthlie, what is required at
a mans handes in tribulation.

THE THIRD CHAPTER.

Of the third impediment: which is loue
of the worlde: which is drawen to six poin-
tes. pag. 365.

1 **F**irst, how & in what sense the
world and comodities therof
are vanities: and of thre generall
pointes of worldly vanities.

2 **S**ecōdlie, how worldye commo-
dities are meere deceptes.

3 **T**hirdlie, how the same are pric-
kyng thornes.

4 **F**owerthlye, how the same are
miseries and afflictions.

5 **F**yueethly, how they stragle a man.
With a description of the world.

6 **S**ixthly, how a man may auoyde the
daunger therof and vse the commo-
dities

Ditties therof to his owne agayne.

THE FOWERTH CHAPTER.

Of the fowerth impediment which is to much presuming of godes mercye: wherein is declared.

pag. 437.

That prolongynge of our iniquities, in hope of godes mercie, is to buyd our sinnes on gods backe.

Of the two feete of our Lord: that is mercie and trueth.

Of two daungers of sinners: and how gods goodnes helpeth not them that, perseuere in sinne.

Whether gods mercie be greater than his iustice.

The description of true feare.

Of seruile feare, and of the feare of childre: and how seruile feare is profitable for sinners.

THE FIFETH CHAPTER.

Of the fifteth impediment: which is delay of resolution vpon hope to doe it better, or with more ease afterwarde. VVherein a declaration is made.

pag. 468.

Of seuen speciall reasons, why the deuill moueth vs to Delaye. And of six principall causes, which make our conuersion harder by Delaye. How hard it is to doe penance in olde age, for him that is not accustomed to it: and what obligation and charge a man draweth to him selfe, by Delaye.

That

That the example of the theefe saued
on the crosse, is no warrant to such
as deferre their conuersion.

Of diuers reasons, why conuersion
made at the last houre is insufficient.

THE SIXT CHAPTER.

Of thre other impedimentes: that is slothe
negligence, and hardnes of hart: wherein
is declared. pag. 509.

The fower effectes of slothe: and
the meanes how to remoue them.

Of two causes of Atheisme, at this
daye. And of the waye, to cure careles
men.

Of two degrees of hardnes of hart.

How hardnes of hart is in all perse-
cutors.

The description of a hard hart: and
the daunger therof.

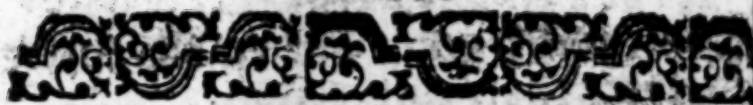
The conclusion of the whole booke.

The printer hauinge ouershotte his
account in composinge hereof is con-

strayned to put the **S**hmarie
in the latter end of the

booke. pag. 546.

To



TO THE CHRISTIAN

READER TOVVCHINGE

two editions of this booke.



About fīue yeres past (good reader) a certaine learned and deuout gentleman, considering the great want of spirituall bookes in Englande, for the direction of men to pietie and deuotion (which ought to be the cheefest pointe of our exercise in this lyfe) tooke the paines to translate a godlye treatise to that effect, named, the exercise of a Christian life, writē in the Italian tongue by a reuerende man of the Societie of Iesus, named Gasper Loartes, Doctor in diuinitie, and of great experience in the handling and managing of soules to that purpose. Which booke because I vnderstande of certaintie, to haue done greate good and to haue wrought forcibly in the hartes of many persons, towards the foresayed effect of pietie & deuotion I was moued to cause the same to be printed agayne, and that in much more ample manner than before, hauing added vnto it, two partes of

three

Preface.

three, which were not in the former booke.

The reason of this so large an additiō shall appeare in the inductiō followinge, where shalbe shewed the partes of this booke, with the causes and contentes therof. But the principall cause & reason was to the ende our countrie men might haue some more sufficient direction for matters of lyfe and spirit, amonge so many bookes of controuerxies as haue bene written, and are in writinge daylye. The which bookes, albeit in these our troublesome : and quarrelous times be necessarie for defense of our faith, against so many seditious inuouatiōs, as now are attempted: yet helpe they lytle oftentimes to good lyfe, but rather do fill the heades of men with a spirite of contradiction and contentiō, that for the most part hindereth deuotion, which deuotion is nothing els, but a quiet & peaceable state of the soule, endewed with a ioyfull promptnes to the diligent execution of all thinges that appertaine to the honour, of God. In respect wherof, S. Paul geueth this counsaile to his scholer Timothie: contende not in wordes, for it is profitable to nothings, but to subuert the

A description of deuotion

The Preface.

2. Ti. 2. the hearers. The lyke counsaile he geueth in diuers other places, in respect of this quiet deuotion, which is troubled by contention.

Bookes
of cōtro-
uersie ne-
cessarie,
though
not pro-
table to
quotiō.

But yet (as I haue saide) these bookes of cōtrouerſies are necessarie for other considerations, especialie in these our tymes, when euerie man almost is made of a fancie, & apte to esteeme the same greate wisdomie, except it be refuted. Such are our dayes, moste vnhappie truelye in respect of our forefathers, who recea- uing the grounde of faith peaceably, & without quarelinge fro their mo- ther the Church, did attend onelie to builde vpon the same, good workes and Christian life, as their vocation

Co. 3. required. But we spendinge all the time in tanglinge aboute the founda- tion, haue no leysure to thinke vpon the buildinge, and so we wearie out our spirits without commoditie, we die with much adoe and litle pro- fit, greate disquiet and small reward.

For who knoweth not, that what faith soeuer a man hath, yet without good life it helpeth hym lytle?

I am therfore of opinion (gentle reader) that albeist true faith be the grounde of Christianitie, without which nothing of it selfe can be meri- torious

The Preface.

corious before god: yet that one princi-
pall meane to come to this true faith,
& right knowledge, & to ende all these
our infinite contentions in religion,
were for eche man to betake him selfe
to a good and vertuous life, for that
God could not of his vnspeakeable
mercie suffer such a man to erre longe
in religiō. We haue a cleare example
of Cornelius a Gentle to whom God
in respect of his religious life, prayer
and almes Deedes, (as the scripture
affirmeth) sent his Apostle S. Peter
to instruct him in the right faith. So
mercifull is God to those which ap-
plie them selues to vertue and pietie,
albeit they erre as yet in pointes of
faith.

Good life
a meane
to right
faith.

Act. 10.

And on the contrarie side, as loose
life and worldlye ambition, was the
first cause of all heresie in Christian
religion from the beginninge: so is it
the continuance of the same, and it is
verie harde for him that is so affected
to be recalled from his error. For that
as the scripture sayeth) the wisdome
of God will not enter into a malitious
minde, nor dwell in a bodie subject
to sinne. And our Saviour in the gos-
pell asketh a question of certaine am-
bitious worldlings, which geueth
create light to the thinge we talke of
how

Sap. 1.

PERSONA

The Preface.

John. 5. how (sayeth he) can you beleue,
which seeke glorie one of an other?
as who woulde saye, that this world:
lie ambition and euill life of theirs,
did make it impossible for them to
come to the true faith.

I. Co. 13 **Iacob. 2.** Wherefore (gentle reader) if thou
be of an other religion than I am, I
beseeche thee most hartely, that laying
a side all hatred, malice and wrath:
full contention, let vs toyne together
in amendmēt of our lyues, & praying
one for an other: and God (no doubt)
will not suffer vs to perishe finally
for want of right faith. And to Ca-
tholiques I must saye further with
S. Paul and S. James, that all their
faith will profit them nothinge, ex-
cept they haue charitie also, both to-
wardes God and man, and thereby
doe directe their liues accordinglye.
Which God of his holie mercie geue
them grace to doe, to his honour and
their eternall saluation. And I most
humble request thee (good Christian
reader) to praye for me also, (if thou
take any commoditie by this booke)
that I be not like the Conduit pipe
which bringeth water to the cite
without drinke any it selfe, or as
S. Paul with mach lesse cause than I
haue, feared of him selfe, to wit, lest
tha

The Preface.

that after preaching to other, I be-
come perchance a reprobate my
selfe. Remember also I beseeche thee,
that most vertuous good gentleman,
who by his first translation, was the
cause of this labour now take againe.
He hath suffered much sence for the
cause of his conscience, and by that
meanes, so much the more in disposi-
tion to receaue fruite by thy prayer, by
how much the more he hath suffered
for righteousness sake, and is nearer
joynded to God by his seperatio from
the world. Our Lorde blesse him and
thee also (good reader) and sende
vs all his holie grace, to doe his
will in this world, that we
may raygne with him
in the worlde to
come. Amen.

Thy hartie welwiller and ser-
uant in Christ.

13. 16.

An Induction to the three bookes
followinge.



A Christian diuinitie (good
reader,) that is, all the bu-
sines that man hath with
God in this lyfe standeth

in two poyntes. The one to knowe
the other to doe. This first parte con-
taineth principally our beleefe, set-
forth to vs in our Creede, and other
declarations about our faith, deliue-
red vs by the Catholique church to
know and beleue onely. The other
parte containeth the ten commande-
mentes, & the like, prescribed vnto Chri-
stians not onely to knowe or beleue
but also to exercise & execute in this
lyfe. The first of these two partes is
called theorique or speculatyue, be-
cause it consisteth in speculation, that
is, in vnderstanding & discourse of
the minde, wherby a man comprehen-
deth the thinges he hath to knowe
or beleue. The second parte is called prac-
tique or actiue, because it standeth
not onely in knowledge, but also in
action and execution of those thinges
which by the first parte he hath com-
prehended and vnderstoode.

In the first parte there is lesse labo-
r

Two
partes of
Christian
diuinitie.

theorique

practike.

An Induction.

hour & difficultie a greate Deale than
in the seconde. Because it is easier to
know, then to doe: to beleue aright,
then to lyue accordingle: and the
things that a man hath to beleue
are much fewer, than the things he
hath to doe, and therfore Christ in
the Gospels, & the Apooles in their
writinges, spake much more of thin-
gs to be donne, then of things to
be known: of good lyuinge, then of
right vnderstanding. And amongst
Christians few are damned for lacke
of knowledge, which commonlye all
men baptised haue sufficient: (except
in tymes of heresies.) but many thou-
sandes for euill life dailie. Therefore
Christ in the Gospell tellinge the
reason of such as shoulde be damned,
putteth lacke of good lyfe, as the
reason of their damnation. Departe
from me (sayeth he) into euerlastinge
fire: I was Hungrie and you gaue me
not to eate, & cet.

Adine
diuinitie
harder
the spe-
culatiue.

Mat. 25

And the reason of this is, for that
the things which a man is bounde to
beleue (as I saide before) are fewe, in
respect of the things which a man
hath to doe, or the vices that he hath
to auoyde. Againe, the partes in man
which appertaine to vnderstandinge
and knowledge, were not so hurte by
the

An Induction.

The partes of action more hurte than the partes of vnderstanding by the fall of Adam.

the fall of Adam, as the partes appertayninge to action, whereby it cometh, that a man hath lesse difficult payne, and resistance in hym selfe to knowledge, than to good lyfe, where our owne corrupt affections make warre against vs, and so doe make the matter vnpleasant for a tyme vntill they be conquered. For which cause we see many greate learned men not to be the best lyuers, for that they know much is a pleasure to them, but to doe much is a payne.

For these causes, not onlye the scriptures (as I noted before) but also the auncient holye fathers, haue made greate and longe discourses, ample volumes, and many bookes, about this second parte of Christian diuinitie, which consisteth in action, out of whose worckes, these thre bookes followinge for the most parte are gathered, containinge a perfect and exact instruction or direction, for all them that meane to leade a true Christian life, as also diuers helpes for them which haue not yett fullye that determination. For whatsoeuer is necessarie to a Christian after he hath once receaued the faith, is contained in this worke. And to speake in particular, thre thinges are necessarie

Thy

An Induction.

The first is a firme resolution to ser-
ue God for the time to come, and to
aue vice. The second is how to be-
ginne to doe this. The third is how to
perseuer and continue vnto the ende.

Three
things
necessa-
rie to a
Christian
in this
lyfe.

These three things who so enet
th, no doubt but he shall both lyue
and dye a good Christian, and enioye
euerlastinge life in the world to come.
And for lacke of all or some one of
these things, many thousandes (the
more is the pitye) doe perishe daylie.
For some men are ether so carelesse,
so carnallie geuen, as they neuer
resolue them selues to lyue in deed
well, and to forsake wickednes: and
these are far of from the state of salua-
tion. Other resolue the selues often,
that they neuer beginne, or at least
say they beginne not as they shoulde
be, wherby they neuer come to any
perfection. Other doe both resolue &
beginne well, but they perseuer not
vnto the ende, ether for lacke of in-
struction, or helpes necessarie to the
same: and these also can not attayne
to lyfe euerlastinge, but rather doe
lose their labour, for that Christ hath
promised saluation, but onlie to
such as perseuer to the ende.

Mat. 10
& 24.

For helpinge therefore Christians in
these three pointes, this worke is de-
uided

The divi-
sion of thi
vvorke.

An Induction.

The se.
cond booke.
ke.

The
third
booke.

added into three bookes. In the first booke there are shewed many meanes and helpes, wherby to bringe a man to this necessarie resolution, of leaueinge vanities to serue God, with Christian lyfe, accordinge to his profession. In the second booke is declared in particuler, how a man shall beginne to put this resolution in practise, and without errour to begyne a new trade of lyfe. In the third booke are layed downe, the meanes & helpe to perseuerance vnto the ende. And which beinge done, there remayneth nothing, but the reapinge of glorie in the lyfe to come, which we shalbe able to doe without instructions, yf it be our good happe to come to it, which God graunte, and send vs his grace that we maye be as well content in labour for it in this lyfe, as we will be ioyfull to possesse it in the next, to auoyde the dreadfull tormentes which those must needes fall into, who for sloth, pleasure, or negligence, omit in this worlde, to procure the kyngdome prepared for godes seruantes, in the next.



THE FIRST BOOKE AND FIRST PARTE.

Of the end and partes of this booke,
with a necessarie aduertissement
to the reader.

CHAP. I.



The fyrst booke (as I haue
shewed before) hath for
his proper ende, to per-
swade a Christiā by name,
to become a true Chri-
stian in deed, at the leaste,
resolution of mynde. And for that
there be two principall thinges neces-
sary to this effect: therefore this first
booke shalbe deuided into two partes.
And in the first shalbe declared impor-
tant reasons and strong motyues, to
moue a man to this resolution. In
the second shalbe refuted all the impe-
dementes, which our spirituall eny-
mes (the fleshe the worlde and the
deuyll) are wont to laye for the stop-
page of the same, knowing very well,
that

The ende
of this
booke.

Two
partes
of this
booke.

PARSONS

The ne-
cessitie
of reso-
lution.

that of this resolution Dependeth
our good in the lyfe to come. For
that neuer resolueth hym selfe to do
well and to leaue the dangerous flax
of synne wherein he lyueth, is far
from euer doyng the same. But
that sometymes resolueth to doe
although by frayltie he perfozmet
it not at that tyme, yet is that resolu-
tion much acceptable befoze God, as
his mynde the rediar to retorne after
to the lyke resolution agayne, and
the grace of God, to put it manfully
in execution. But he that willfully
asseth the good motions of the holy
ghost and, vncurteouslie contemne
his Lorde, knockinge at the dooze
his conscience, greatly prouoketh the
indignation of God agaynst hym, and
comonlye groweth harder and harder
daylye, vntill he be gyuen ouer into
reprobate sense, which is the
dooze to damnation it selfe.

Act. 7.

Apoc. 3.

Rom. 1.

An ad-
uertise-
ment.

One thinge therfore I must adu-
tise the reader befoze I goe any fur-
ther, that he take great heede of a cer-
taine principall deceyt of our ghostly
aduersarie, whereby he draweth many
millions of soules into hell daylye
which is, to feare and terrifie the
from hearinge or readinge any thing
contrarye to theyre present humors
resolu

Lib. 1. Part. 1. Chap. 1. (of abstinence.)

Resolution. As for example, a vsurer, from readinge booke of restitution: a lecherer, from readinge discourses against that sinne: a wordlyng, from readinge spirituall booke or treatyses of deuotion. And he vseth commonly this argumēt to them for his purpose: Thou seest how thou art not yet reformed to leaue this trade of lyfe, wherein thou art: and therfore the readinge of these booke will but trouble and afflict thy conscience, and caste thee into sorrowe and melancolye, and therfore reade them not at all. This holie say is a cunnynge sleight of Satā, whereby he leadeth manye blyndfolded to perdition, euen as a faulkenet catcheth the many hawkes quyetlye beinge hooded, which otherwyse he coulde not doe, yf they had the vse of their sight.

If all ignorance dyd excuse synne, than this might be some refuge for the wicked: that would lyue wickedlye: But this kinde of ignorance (beinge voluntarie and willfull) increaseth greatly both the sinne & the synners euell state. For of this man the holie ghost speaketh in great dysdayne. Noli intelligere ut bene ageret. He would not vnderstande to doe well. And agayne: quia tu scientiam repulisti, repellam te. For that thou hast reie-

The de
uyles ar
gument.

villful
ignorance
ce incre
sethe sin
ne.

Psal. 3

Osc. 4

sted knowledge, I will reiect the. And of the
 same men in an other place the same
 holye ghost sayeth: they doe leade the
 lyues in pleasure, and in a moment goe down
 vnto hell, whiche saye to God goe frome
 we will not haue the knowledge of thy waie.
 Let euery man therfore beware of the
 deceyt, and be contente at the least,
 reade good bookes, to frequent
 voute companie and other lyke good
 meanes, of his amendement, albeit
 were not yet resolued to follow the
 same: yea although he should fynde
 some greefe and repugnaunce in hym
 selfe to doe it for these thinges can
 neuer doe him hurte, but may chaunce
 to doe him very much good: and per
 happes the very contrarietie and re
 pugnaunce which he beareth in frequen
 ting these thinges against his inclin
 ation, may moue our mercifull Lord
 whiche seeth his harde case, to geue
 hym the victorie ouer hym selfe in the
 ende, and to send hym much more
 forte in the same, than before he had
 dislikeye for he can easilie doe it once
 by alteringe our taste with a lytle
 droppe of his holye grace and so make
 those thinges seeme mosse sweet, and
 pleasant, whiche before tasted were
 bitter and vnsauerye.

Wherefore as I would hartely
 wylle

Iob. 21.

Sec. 5 Au
 then of
 the sinn:
 de gra &
 lib. arbi.
 cap. 3. &
 S. Chri
 softome.
 homi. 26
 in epist
 ad Rom.

mythe euerie Christian soule, that co-
 meth to reade these considerations
 following, should come with an indis-
 ferent mynde, layed downe wholly
 into godes handes, to resolue and doe
 as it should please his holy spirite to
 move hym vnto, althoughe it were to
 the losse of all worldly pleasures what-
 soeuer: (which resignation is absolut-
 ly necessarye to euerie one that des-
 seth to be saued:) so yf some can not
 presently wyne that indifferencie
 of them selues: yet would I counsaile
 them in any case to conquer their mindes
 with so much patience, as to goe throughe
 to the ende of this booke, and to see
 what maye be sayde at leaste to the
 matter, althoughe it be without res-
 olution to folowe the same. For I
 doubt not, but God maye so pearse
 these mennes hartes before they come
 to the ende, as their myndes maye be
 altered and they yelde them selues
 into the humble and sweete seruice of
 their Lord and Sauour, and that the
 angells in heauen (whiche will not
 cease to praye for them whyle they
 are readinge) maye reioyce and
 triumphe of their regay-
 ninge, as of sheepe most
 dangerouslye losse
 before.

VVhat
 mynde
 a man
 should
 bringe
 to the
 readinge
 of this
 booke.

Luc. i

Is it

How



How necessarie it is to enter into
earnest condefideration and
meditation of our estate.

CHAP. 2.



The prophet Ieremie after
a longe complaynte of the
miseries of his tyme, fall
vpon the Iewes by reas
of their sinnes, vttered
the cause thereof in these

pre. 12

wordes: All the earthe is fallen into vte
desolation for that there is no man which
considereth depely in his harte Signifieng
hereby, that yf the Iewes would haue
entered into deepe and earnest con
deration of their lyues and estate, be
fore that greate desolation fell vpon
them: they might haue escaped the
same, as the Ninuities dyd by the for
warninge of Jonas: albeit the sword
was nowe drawen, and the hande of

on. 3.

God stretched out, within forty
dayes to destroye them. So importan
a thinge is this conderation. In fi
gure wherof all beasts in old tyme
whiche dyd not ruminare or chew

eu. 11.

they? cudde, were accounted vnclean

eu. 14.

by the lawe of Moyses, as no doubt

but that soule in the sight of God
muste needs bee, which reuolueth not
in harte, nor cheweth in often medi-
tation of mynde the thinges required
at her handes in this lyfe.

For of want of this consideratiō,
& due meditation, all the foule errors
of the worlde are committed, & many
thousand Christians doe fynde them-
selves within the very gates of hell,
before they mistrust anye suche mat-
ter towards them, beinge carryed
through the vale of this lyfe blynd-
folded, with the beyle of negligence
and inconsideration, as beastes to
the slaughter house, & neuer suffred
to see theyr owne danger, untill it be
to late to remedie the same.

For this cause the holly scripture
dothe recomende vnto vs most care-
fully, this exercyse of meditation, and
diligēt consideratiō of our deuty, to
deliuer vs thereby fro the perill which
inconsideration leade the vs vnto.

Moyles hauinge deliuered to the
people his embassage from God, tow-
ching all particulars of the lawe,
addeth this clause also from God, as
most necessary. These wordes must remaine Deut.
in thy harte, thou shalt meditate vpon them
both at home and abroad, when thou goest
to bedde, and when thou rysest agayne in the
mor-

Deu. 11. morninge. And againe in an other place
 teache your children these thinges, that the
 maye meditate in their hartes vpon them.
 The lyke commandement was geueu
 by God hym selfe, to Iosue at his first
 electiō, to gouerne the people: to wit
 osu. 1. that he should meditate vpon the lawe of
 Moyse bothe daye and night, to the ende, he
 might keepe and performe the thinges write
 therein. And God addethe preletlie the
 commoditie he should reape therof.
 For then (saythe he) shalt thou direct the
 waye aryght, and shalt vnderstand the same.
 Signifyinge that without this medi
 tation, a man goethe both amysse,
 also blyndlye, not knowinge hym selfe
 whether.

Saint Paule hauinge describēd
 vnto his scholler Timothie, the perfect
 dewye of a prelate, addethe this ad
 uertissement in the ende: hæc meditare

Tim. 4. Meditate, ponder and cōsider vpon this. And
 finallye whensoever the holye scrip
 ture describeth a wyse, happye, or
 iuste man (for all these are one in scrip
 ture, for that iustice is onelye true
 wisdom and felicitie:) one cheefe

l. 1. pointe is this. He will meditate vpon the
 p. 15. lawe of God, both daye and nyght. And for
 cl. 14 examples in the scripture how good
 men did vse to meditate in times past.
 n. 24 I might here reckon vp great store, as
 that

that of Isaac, who was wonte to goe
forth into the feeldes towards night
to meditate: also that of Ezechias the
kinge who (as the scripture sayth) Esa. 38
dyd meditate lyke a doue, that is in
silence with his harte onely, without
boyle of wordes. But aboue all other,
the example of holye Dauid is angu-
lar herein, who euery where almoste,
makethe mention of his continuall
exercise in meditatio, sayeng to God.
I dyd meditate vppon thy commandementes
which I loued. And agayne: I will medi-
tate vpo thee in the morning. And agayne,
O Lorde howe haue I loued thy lawe? it is my
meditation all the daye long. And with
what feruoure & behemencie he vsed
to make these his meditations, he
sheweth when he saythe of hym selfe:
my harte dyd waxe hoote within me, and fire
dyd kyndle in my meditations. Psal. 118
Psal. 62
Psal. 111
Psal. 38

This is recorded by the holy ghoſte
of these aunient good men; to con-
funde vs which are Christians, whose
byngge farre more bounde to feruour
than they, by reason of the greater be-
nefytes we haue receyued yet doe we
be so lazelle (for the most parte of
vs) as we neuer almoste enter into the
meditation and earnest consideration
of godes lawes & commaundementes,
of the myſteries of our faith, of the

lyfe and death of our Sawayour, or of
our duetye towards hym, and much
lesse do we make it our dayly study
and cogitation, as those holye kinge
dyd, notwithstandinge all their grea
tynes in the common wealth.

psal. 118

Who is there of vs now a daies
which maketh the lawes and com
maundementes or iustifications of God
(as the scriptures learneth hym) by

psal. 37.

Dayly meditations, as kinge Dauid
dyd: neyther onely in the daye tyme

dyd he this, but also by night in his hart
as in an other place he testifieth
hym selfe. How many of vs doe passe
ouer whole dayes, and monethes
without euer entringe into these me
ditations: nay God graunte there be
not manie Christians in the world
which knowe not what these med
itations doe meane.

he'ee fin
grosse.

We beleue
grosse the mysteryes of our Christian
fayth, as that there is a hell, a heauen
a rewarde for vertue, a punishement
for vice, a iudgement to come, an
compt to be made, and the lyke: but
for that we chue the not well by de
cōsideration, nor doe not digest the
well in our hartes, by the heate
meditatiō: they helpe vs litle to good
lyfe, no more than a preservative p
in a mā's pocket can helpe his health

Wah

What man in the world would adventure so easely vpon mortall sinne (as commonly men doe which thincke them vp as easely as beastes thincke water) yf he dyd consider in particuler the greate daunger & losse that cometh by the same, as the losse of grace, the losse of gods fauour, and purchassing his eternall wrathe, also the death of gods owne sonne sustayned for sinne, the inestimable torments of hell for the everlasting punishment of the same? which albeit every christian in summe doeth beleue: yet because the mosse parte doe neuer consider them with due circumstances in their hartes: therefore they are not moued with the same, but doe keepe the knowledge thereof locked vpe in their breastes, without any use or feelinge, euen as a man carrieth fyre aboute hym in a flynte stone without heate, or perfumes in a commandet without smell, except the one be beaten and the other be chafed. And (now to come neare our matter) which we meane to handle in this booke: (what man lyuinge would not resolute hym selfe thorowlye to serue god in deede, & to leaue all vanities of the world, yf he dyd consider as he should doe, the wayghtie reasons he hath

Marue-
lous effe-
ctes of
incōside-
ration.

hath to moue hym therunto, the rewarde he shall receyue for it, and his infinitie daunger yf he doe it not? but because (as I haue sayde) scarce one amonge a thousande doth enter into these considerations, or yf he doe, it is with lesse attention or contynuaunce than so greate a matter requireth hereof it commethe, that so many men perishe daylye, and so fewe are saued for that, by lacke of consideration, they neuer resolue them selues to lyue as they should doe, and as the vocation of a Christian man requireth. So that we maye also complayne withe holy Ieremie, alleaged in the begynning that our earthe also of Christianity, is brought to desolatiō, for that men do not deeply consider in their hartes. Consideraciō is the keye, which openeth the doore to the closet of our hartes, where all our bookes of accōpt doe liue. It is the lookinge glasse, or rather the very eye of our soule, wherby shee seeth her selfe, & looketh into all her whole estate, her riches, her debtes, her duties, her negligēces, her good gyftes, her defectes, her safetie, her daunger, her waye shee walketh in, her path shee holdeth, & finallye, the place and ende which shee draweth vnto. And without this consideration, shee runneth

ere. 1.

he na
ure of
consideration.

net

re nethe on blindlye into a thousande
 his makes and bziers, stumblinge at euery
 bukkeppe into some one inconuenience or
 on ether, and cōtinualie in perill of some
 intreat and deadlie mischiese. And it is a
 it is a wonderfull matter to thincke, that
 and other busines of this life, wken bothe
 the and confesse, that nothinge can be
 me ether begonne, prosecuted, or well
 uedded, without cōsideration, and yet
 the this greate busines of the kinge-
 ie a me of heauen, no man almost vsethe
 tion thinkethe the same necessarie.

th If a man had to make a iourneye
 olyat from Englande to Constantinople,
 ingebeit he had made the same once or
 ty, twice befoze, yet would he not passe it
 a doer without greate and often con-
 es. sideration, especially whether he were
 netight, and in the waye or no, what
 artease he helde, howe neere he was to
 e lias wayes ende, and the lyke. And
 rth thinckest thou (my deare brother) to
 teetalle frome earthe to heauen, and that
 yhol so many hills and dales, and daun-
 dueerous places, neuer passed by the
 fteefoze, and this without any cōsider-
 igeatio at all? thou art deceyued if thou
 pa thinckest so, for this iourney hath
 e and more neede of cōsideratio than
 And that, beinge much more subiecte to by-
 cumathes and daungers, euerye pleasure
 of

A Ge fi-
 militud

of this worlde, every lust, every dissolute thought, every alluringe sight & teptynge sowne, every deuill by the earth, or instrument of his (which are infinite, (beyng a theefe, & lieth in wayte to spoyle the, and to distringe the vpon this waye towardes heauen)

¶ Therefore I would gyue counsaile to euery wyle passenger, to looke well aboute hym, and at leaste wyce once a daye, to enter into consideration of his estate, and of the estate of his treasure, which he carryeth with him, in a bricke vessel, as saint Paul affirmeth, I meane his soule, which maye as soone be lost by inconsideration, as the smaleste and nysest Jewe in this world, as partlye shall appeare by that which hereafter I haue written for the helpe of this consideration whereof both I my selfe and all other Christians doe stande in so great neede in respect of our saluation. For suerely my soule or any other dyd consider attentuelye but a fewe thinges many which shee knoweth to be true: shee could not but speedily reforme hir selfe, with infinite myslike and detestation of hir former course. As for example, if she considered thoughtfully that her onely comynge into this lyfe was to attende to the seruice

2. Cor. 4

Deut. 6.

Luc. 1.

of God, and that shee notwithstanding
 attendeth onely or the most parte, to
 the vanities of this worlde: that shee
 must geewe accompt at the last daye of
 her ydle worde, and yet that shee
 maketh none accompt not onely of
 wordes, but also, of euill deedes: That
 fornicator, no adulterer, no vsu-
 rer, no couetouse or vncleane persone
 shall euer enioye the kyngdome of
 heauen, as the scripture sayeth, & yet
 shee thincketh to goe thither, lyuinge
 the same vices: That one onely
 man hathe bene sufficient to damne
 many thousandes together, and yet
 shee beinge loaden with many,
 thincketh to escape: that the waye to
 heauen is harde, strayte, & paynesfull,
 yet shee affirmeth of God him selfe, &
 yet shee thincketh to goe in, lyuinge
 in pleasures and delytes of the worlde:
 That all holye saintes that euer were
 as the Apostles, and mother of Christ
 her selfe, with all good men synce)
 chose to them selues to lyue an austere
 life, in fastinge, prayenge, punishinge
 their bodyes, and the lyke, and for all
 this, lyued in feare and tremblinge of
 the iudgmentes of God: and shee at-
 tendinge to none of these thinges, but
 followinge her pastimes, maketh no
 doubt of her owne estate. If I saye my
 soule

Mat. 12

1. Cor. 9

Eph. 5.

Gene. 6

Gen. 1

Mat. 7.

Aet. 1.

1. Cor.

2. Cor.

6. 11. 1

1. Cor.

Phili. 2

1. Cor.

soule or any other, dyd in deede, and in earneste consider these thinges, the leaste parte of a thousand more that myght be considered, and which our Christian faith dothe teache to be true: she wold not wander (as the moste parte of Christian soules doe) in suche desperat perill through want of consideration.

What makethe theenes to seeme madde vnto wyse men, that seinge manye hanged daylye for theefte before their eyes, will yet notwithstanding steale agayne, but onely lacke consideration? and the verie same cause makethe the wisest men of the world to seeme very fooles, and worse than frantickes vnto God and good men that knowinge the vanyties of the world & daunger of unnfyll lyfe, do folowe soe muche the one, and feare little the other. If a lawe were made by the authoritie of man, that whosoever shoulde aduenture to drinke wyne, shoulde without delay holde his hand but halfe an houre in the fyre, in boyninge leade for a panyshement. I thincke manye woulde forbear wyne, albeit naturallie they loued the same: and yet a lawe beyng made by the eternall maiestie of God, that whosoever comitteh sinne, shall boyne

A cōpa-
raison.

Mat. 7.

Luc. 12.

Rom. 1.

1. Cor. 1.

2. 3.

Gal. 3.

eue

everlastinglye in the fire of hell, without ease or end: Many men for lacke of consideration doe committe sinne, with as little feare, as they doo eat or drinke.

To conclude therfore, consideration is a moste necessarie thinge to be taken in hande, especially in these our dayes, wherein vanitie hath so much prevailed with the moste, as it seemeth to be true wisdom, and the covetousnes thereof to be mere follye, and contemptible simplicitie. But I doubt not by the assistance of God, and helpe of consideration, to discover in that which followeth, the erreure of this matter unto the discrete reader, which is not willfullye blynded, or obstinatelye given over unto the captivitie of his ghostly ennemye (for hee suche men there be,) of whome God sayeth as it were pytyng and lamentinge their case: they have made a league with death, and a covenant with it selfe: that is, they will not come out of the daunger wherein they be, they will headlonge cast themselves into everlastinge perdition, rather than by consideration of their estate, to recover to them selves eternall lyfe and glorie, from which deadly obstinacie our Lorde of his mercye deliver all.

The conclusion
of this
chapter.

Esa. 28.

Of



Of the ende for which man was created
and placed in this world.

CHAP. 3.



Now then, in the name of
almightie God, and with
the assistance of his most
holy spirite, let the Chri-
stian man or woman de-
voutly consider of saluatiō, first of a
conder attentuely, as a good ma-
rchand fauour is wonte to doe, whē
is arriued in a strange countie: or as
captaine sent by his Prince to some
great exployte is accustomed, when
commeth to the place appointed: that
is, to thinke for what cause he came
thither? why he was sent? to what
ende? what to attempt? what to per-
secute? what to perforce? what shall
be expected and required at his hands
upon his retorne by him that sent him
thither? for these cogitaciōs (no doubt)
shall stirre him vp to attende to that
which he came for, and not to employe
him selfe in impertinent affayres. I
like (I saye) would I haue a Christian
to consider, & to aske of him selfe, why
and to what ende was he created
God, & sent hither into this world.

What to doe? wherein to bestowe his
 eyes? he shall finde for no other cause
 ende, but onely to serue God in this
 life and by that seruice to gaine euer-
 lasting glorie in the life to come. This
 was the condition of our creation, and
 this was the onely consideration of our
 redemption, prophesied by zacharie be-
 fore we were yet redeemed, that we be-
 come deliuered from the handes of our eny-
 mies, might serue hym in holynes and iustice
 the dayes of our life. Deu. 6.
Iosu. 22
Gen. 14.

Of this it foloweth first, that seinge
 the ende and small cause of our beinge
 in this worlde, is to serue God in this
 life and therby to gaine heauen in the
 next: that what so euer we doe, or en-
 deavour, or bestowe our tyme in, either
 contrarie or impertinent to this ende,
 which is onelye to the seruice of God,
 though it were to gayne all the king-
 domes of the earth: yet is it meere
 vanitie, follie, and lost labour: & will
 bringe vs one daye to grefe, repentance,
 and confusion: For that it is not the
 matter for which we came into this
 life, or of which we shalbe asked ac-
 count at the last daye, except it be to
 receaue Iudgement for the same. The first
consequē-
ce.

Secondlie it foloweth of the pre-
 mises, that seinge our onelye ende
 and busines in this worlde, is to serue
 God The se-
cond con-
sequēce.

God, and that all other earthelie creatures are put here to serue vs to this ende: we should for our partes be indifferent to all these creatures, as riches or pouertie, to health or sickness, to honour or contempt: and we should desire onely so much of the same, as were best for vs to our sayd ende that we entende: that is, to the seruice of God: for whosoever desireth or seeketh these creatures more than this runneth from his end for the which he came hither.

By this now maye a careful Christian take some scantelinge of his owne estate with God, and make coniecture whether he be in the right waye or no. For yf he attende onely principallye to this ende, for which he was sent hither, that is, to serue God and gayne heauen, yf his cares, consultations, studies, endeuours, labours, talke, & other his actions, runne vpon this matter, and that he careth more for other creatures, as honour, riches, learninge, and the lyke: then they are necessarie vnto hym for this ende, which he pretendeth. If his dayes and lyfe (I saye) be spent in the studie of the seruice of God, and procuringe his saluation in feare and tremblinge as the Apostle willethe

Then is he doubtles a most happye and
blessede man, and shall at lenghte
attayne to the kyngdome whiche he
seekethe for.

But yf he finde hym selfe in a con-
trarie case, that is, not to attende to
his matter for which onelye he was
sent hither, nor to haue in his harte
and studie this seruice of God, and
gayninge of heauen, but rather some
other vanitie of the world, as promo-
tion, wealth, pleasure, sumptuous
apparell, gorgeous buildinges, bewtie,
or any other thinge els that partayn-
eth not to this ende: yf he spende his
time (I saye) about these tryfles, ha-
vinge his cares and cogitations, his
like and delight, more in these, then
about the other great busines of gai-
ninge heauen for which he was sent:
then is he in a perillous course lea-
vinge directlie to perdition, except he
repent and change the same. For most
certaine it is, that whosoever shall not
attende vnto the seruice he came for,
shall neuer attaine to the rewarde
promised to that seruice.

And because the most parte of
the world not onelye of infidels, but
also of Christians, doe amisse in this
pointe, and doe not attende to this
thinge for which they were onelye
created:

created and sent hyther. Hence it

Luc. 13.
23.

that Christ and his holye saintes haue
always spoken so hardly of the smal
number that shalbe saued euen among
Christians, and haue vttered some
speeches which seeme very rigorouse
to fleshe and bloode, and scarce true

Mar. 10.

Mat. 19.

albeit they must be fulfilled as, that
is easier for a camell to goe thorough
needles eye then for a riche man to ent
into heauen. The reason of which sayings
and many more standeth in this, that

a riche man or worldlinge attending
to heape riches, can not attende
doe that which he came for into the
worlde, and consequently neuer attaine
to heauen, except God worke
miracle, & so cause hym to contemne
his riches, and to vse them onely
to the service of God as some tymes
dothe: and we haue a rare example
in the gospell of zachheus, whose being
very riche man, presently vpon the

Luc. 19.

enteringe of Christ into his house
much more into his harte, gaue halfe
his goodes vnto the poore, & who
so euer he had iniured, to hym
made fower tymes so much restitution.
And so entered in to heauen where
otherwyse he had not done.

The la-
mētāble

But hereby now maye be seene
the lamētāble state of manye a thousand
Christians

Christians in the world, whiche are so farre of from bestowinge there whole time & trauell in the seruice of God and the gayninge of heauen, as they neuer almost thincke of the same, or yf they doe, it is with very litle care or attention. Good Lorde, how many men and women be there in the world which bearinge the name of Christiā, scarce spende one houre of fower and twentie in the seruice of God? how many doe beate their braynes about worldly matters, and how fewe are troubled with this care? how manye spende tyme to eate, drinke, slepe, dis- porte, decke & painte them selues out to the worlde, and yet haue no tyme to bestowe in this greatest busines of all other, how many spend ouer whole dayes, weekes, monethes, and yeares, in hauking, hunting, & other pastymes, without any care or earnest cogitation of these thinges? Other in ambition & promotiō without makinge accounte or regarde of the matter? what shalbe come of these people? what will they say at the day of iudg- ment? what excuse will they haue?

If the merchant and facour (which I take of before) after manye yeares spent beyond the seas, returninge home to geue accounte to his mai-
A com-
pariso

ster, should yeald a reconninge of
 muche tyme spent in singinge, so much
 in dauncinge so muche in courtinge
 and the lyke who would not laugh
 at his accountes: but beinge furth
 asked by his maister, what tyme
 bestowed on his marchandise wh
 he sent hym for: yf he should answere
 none at all, nor that he euer thoug
 or studyed vppon that matter: w
 wold not thynke hym wortheie of
 shame and punishment: and surely
 with muche more shame and cōfusi
 shall they stande at the Daye of iudg
 ment, who beinge placed here to
 great a busines, as is the seruice
 almightie God & the gayninge of
 eternall kyngdome of heaue, haue
 withstandinge neglected the same,
 flowinge they? studies labours a
 cogitatiois in the vaine trifles of th
 world, which is as muche from th
 purpose, as yf men beinge placed in
 course to runne at a golden game
 infinite price, as (we are all placed
 runne at heauen as) S. Paule saye
 they should leaue their matke & so
 steppe a syde after flyes or fethers
 the ayre, and some other stande
 gatheringe by the dunge of the gre
 unde: & how were these men worthe
 (trowe you) to receaue so greates
 rewar

1. Cor 9

Lib. 1. Part. 1. Chap. 3. (the finall end.) 25
warde as was proposed to them?

Wherefore (deare Christian) yf
thou be wyse, consider thy case whyle
thou hast tyme. Followe the Apostles Gal. 6.
unfaile: examine thy owne worke
and wates, and deceyue not thy selfe.
whyle thou mayest reforme thy selfe,
because the daye tyme of lyfe yet re-
myneth. The dreadfull nyght of Ioh. 9.
the will ouertake thee shortly,
when there wilbe no more tyme of re-
formation. What will all thy labour
and toyle in procurynge of worldlye
wealth, profyte or comfort thee, at
that houre, when it shalbe sayed to
thee, as Christ sayed to thy like in the
 Gospell, when hee was nowe come
to the tappe of his worldly felicitie:
thou foole this night shall they take
awaye thy soule, and then who shall
thee the thinges which thou hast
gathered together? Beleue me (deare
Christian) for I tell the no vntrueth,
the houre bestowed in the seruice of
God, will more comforte the at that
tyme, than a hundrede yeares bestowed
in aduancinge thy selfe & thy fami-
ly in the world. And yf thou mightest
see now the case, wherein thy poore
soule shalbe then, for omittinge of
these thinge, which it should moue
the thought vpon: thou wouldest
take

take from thy sleepe, and from thy meate, also, to recompence thy negligence for the tyme past. The difference betwixt a wyse man and a foole is this, that the one prouideth for mischefe whyle tyme serueth: but the other when it is to late.

Resolue thy selfe therfore good Christian whyle thou hast tyme. Resolue thy selfe without delay, to take in hande presentlye and to apply for the tyme to come, the great and weyghtie busines for which thou wast sent hyther, which onelye deede is wayghtie and of importāce and all other are meere tryfles and vanities, but onelye so far forth as they concerne this. Beleue not the worlde, which for runnynge a way in this point, is detested by thy Saviour, and euery frend therof, pronounced an enemye to hym by the Apostle. Saye at length vnto thy Saviour, I doe confesse vnto the Lorde, I doe confesse and can not denye, that I haue not hitherto attended to the thinge for which I was created, redeemed, and placed here by thee: I doe see my error, I doe not dissemble my greuous fault, and I doe thancke the ten thousand tymes, that thou haste geuen me the

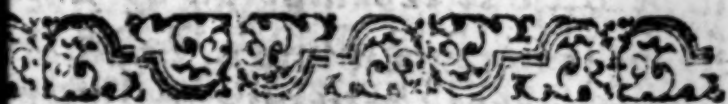
Ioh. 7.

8. 12.

1. Ioh. 2

gra

face to see it whyles I maye yet
 mend it: which by thy holye grace I
 can to doe and without delaye to
 alter my course, beseechinge thy di-
 vine maiestie that as thou hast geue
 this light of vnderstandinge to
 my danger, and this good motiō
 reforme the same: So thou wilt
 continue towardes me thy blessed
 assistance, for performāce of the same,
 to thy honour and my soules health
 Amen.



Of the ende of man more in parti-
 culer, and of two speciall thinges
 required at his handes in
 this lyfe.

CHAP. 4.

Havinge spoken of the ende
 of man in generall, in the
 former chapter, & shewed
 that it is to serue God in
 this lyfe, & thereby to gaine
 heauen in the next: it semeth conue-
 nient (for that the matter is of greate
 & singular importance) to treat
 of what more in particuler, wher-
 this seruice of God doth consist,
 & that

that therby a Christian maye iudge
of him selfe, whether he performe the
same or no, & consequentye whether
he doe the thinge for which he was
sent into this worlde.

Two par
tes of our
ende in
this lyfe.

Psal. 36.
Esa. 1.

First therefore it is to be vnder
stood, that the whole seruice which
God requireth at a Christian man
handes in this lyfe, consisteth in two
thinges. The one to fflye euill, and
thother to doe good. And albeit the
two thinges were required of vs
so before our redemption by Christ
as appeareth by Dauid whose com
maundemēt is generall: Decline from
euill & doe good: and by Esay the pro
phet whose wordes are: leaue to de
peruerse, and learne to do well: yet
much more particulerlye & with far
greater reason are they demaunded
the handes of Christian people, who
by the death & passion of their red
emer, doe receaue grace & force to be
able to performe these two thinges
which the olde lawe dyd not gyue
albeit it commaunded the same.

Rom. 6.

But now we beinge redeemed
by Christ, and receauinge from hym
not onely the renueinge of the same
comandement, for the performanc
of these two thinges, but also force
and habilitie by hys grace, where

we are made able to doe the same: we
mayne more bounde therto in rea-
son and duetie than before, for that
this was the fruite & effect of Christ
his holie passion, as S. Peter: sayeth,
that we beinge dead to sinne, should
live to iustice. Or as S. Paule more
mainely declareth the same when he
saith, the grace of God our Saviour
which appeared to all men, instructinge
us to this end, that we renouncinge
all wickednes and seculer desires,
should live soberlye, iustlye, & godly,
in this worlde.

These two thinges then are the
service of God, for which we were
sent into this worlde: the one, to resist
sinne, the other to, follow good
workes. In respect of the first: we are
called souldiers, & our lyfe a warfare
upon the earth. For that as souldiers
doe alwayes live in wayte to resist
their enymies: so ought we to resist
sinne, and the temptations therof.
And in respect of the seconde, we are
called labourers, sowers, workemen,
merchantes, bankers, stewardes, far-
mers, and the like, for that as these
men attende diligentlye to their gaine
and increace of substance in this life,
so should we to good workes, for the
increase of our treasure in the worlde

1. pet. 2.

Tit. 2.

Two par-
tes of the
service
of God.

Iob. 7.

2. Cor.

10.

1. Tim.

2. Tim.

Phil. 1.

Heb. 1.

& 12.

Math.

Ion. 20.

Luc. 1.

1. Tim.

Psa. 12.

Mat. 1.

to come.

These two things are the points which a Christian man should meditate vpon: the exercises wherein he should be occupied: the two legges wherupon he must walke towards his countrie: the two armes wherewith he must apprehende & lay hold on gods eternall kingdome: & fynally the two wynges wherby he must flye & mounte to heauen. And whosoever wanteth any one of these, though he had the other: yet can he not ascende to heauen no more, than a byrde can flye lackinge one of her wynges. I say, that nether innocencie is sufficient with out good woorkes: no good woorkes any thing auailable where innocencie from sinne is not. The latter is euident by the people of Israell, whose sacrifices, oblations, prayers and other good woorkes commended and commaunded by God hym selfe, were often tymes abhominable to God: for that they were thereof lyued in sinne & wickednes. As at large the prophet Esaye declareth: the former also is made apparent by the parable of the foolish virgines, who albeit they were innocent from sinne, yet because they lacked the oyle of good woorkes, they were shut out.

Esa. 1.

Mat. 25.

ut out of doores. And at the daye
 iudgement Christ shall saye to the Luc. 13.
 damned, because you clothed me not, Mat. 25.
 and did not other deedes
 charitie appointed to your voca-
 on: therefore goe you to euerlastinge
 te. et cet. Both these pointes then
 e necessarie to a Christian for his
 uation: and so necessarie, as one
 without the other auayeth not, as
 haue sayed. And touchinge the
 first, which is resistinge of sinne we
 e willed to doe it (by S. Paule) Howvver
 en vnto death and with the last ought to
 our blood (yf it were neede) in di- resist
 ers other places of scripture, the sinne.
 olle ghost willethe vs most diligent-
 e to prepare our selues, to resist the Heb. 12
 euill manfullye, which tempteth Eph. 5.
 to sinne: and this resistance ought Iaco. 4.
 to be made in such perfect maner, as 1. Pet. 5
 e yelde not wittinglie & willinglie
 to any synne whatsoever, ether in
 worke, worde, or consent of harte: in so
 much, that whosoever should geue
 secret consent of minde to the per-
 formance of a sinne yf he had time,
 place, and abillitie therunto: is con- Math. 5
 demned by the holye scripture in Exo. 12
 that sinne, euen as yf he had com- Deut. 5
 mitted the same now in acte. And
 touchinge the second, which is good

How
we must
doe good
vvor-
kes.

Eccle. 9.

Eccle. 1.

Gal. 6.

1. Cor.

5.

A descri-
ption of
a Chri-
tian.

Phile. 1.

woorkes, we are willed to doe the
abundantlie, diligentlie, ioyfullie,
incessantlie, for so saith the scripture
Whatsoever thy hand can doe, doe
instantlie. And againe: walke worthe
of God, fructifyinge in euerie good
worke: And againe S. Paule sayeth
Let vs doe good woorkes vnto al
men and agayne in the verie same
place, let vs neuer leaue of to doe
good, for the tyme will come when
we shal reape without end. And in
an other place he willet vs to be sta-
ble, immouable, and abundant in
good woorkes knowinge that our
laboure shal not be vnprofitable.

By this it may be seene (deare
brother) that a perfect creature, is
a good Christian, that is, as S. Paule
describeth hym, the handworke of
God and creature of Christ to good
woorkes, wherein he hath prepared
that he should walke. It appeareth
(I saye) what an exacte lyfe the true
lyfe of a Christian is: which is a coti-
nuall resistance of all sinne, both in
thought, word & deede & a performace
or exercise of all good woorkes, that
possible he can deuise to doe. What
an Angelicall lyfe is this? nay more
than Angelicall, for that Angels
beinge now placed in their glorie
haue

have neither temptation of sinne to
sist, nor can doe any meritorious
worke as we maye.

If Christians did liue accordinge to
is their duetie, that is, in doinge
good that they might, and neuer
consentinge to euill: what needed

The per-
fectiō of
a Christi-
an life.

where almost any temporall lawes?

What a goodlye comon wealth were

Christianitie? who will now mar-

the while of the happie dayes of our fore-

fathers, wherein such simplicitie, such

truth, such conscience, such almes

deedes, such sinceritie, such vertue,

such religion and deuotion, is re-

ported to haue bene, the cause was

that they studied vpon these two

pointes of a Christian mans duetie,

and laboured for the performance

thereof, every man as God gaue

him grace. And we because we looke

not into these matters, are become

loose and wicked in lyfe, as euer

the gētiles or infidels were. And yet

God the same God still, & will ac-

cept at our hādes, no other accounte,

than he did our forefathers, for the

performance of these two partes of

our duetie towards hym. What

shall become of vs, which we

doe not liue in anye parte as they did?

And to enter yet some what more

¶

into

PATSONS

into the particuler consideration
 these thinges, who is there now
 dayes amongst cōmon Chistian
 (for no doubt there be in secret
 many seruantes of God whi
 doe it) but of those which beare t
 name of Chistians and most stur
 abroad in the world, who is the
 (I say) that taketh any paine about
 the first pointe, that is, touchin
 the resistinge of the concupiscence
 sinne? which cōcupiscence or natur
 motion to sinne, remayninge in
 as a remnant of our naturall mal
 die in punishment of the sinne of o
 first father Adam, is left in vs no
 after baptisme, ad agonem, that i
 to stryue with all, and to resis
 and by resistinge, to merite increa
 of glorie in heauen. But alas how
 many be there which doe resist (a
 they should) these euill motions
 of concupiscence? who doth eu
 eramine his conscience of the same
 who doth not yelde commonlye
 sent of harte, to euery motion tha
 commeth with pleasure, of couetou
 nes, of an yer of reuenge, of pryde
 of ambition, & aboue all, of lecherie
 & other filthye sinnes of the fleshe
 knowinge notwithstandinge (by the
 protestation of our Sauour Chri
 his

Aug. lib.
 2 cōt. Iu
 lian & li.
 1. pe pec
 rat. vi. lo
 Cassian. l.
 5. c. 12. &
 de. ncept.

in my selfe) that euery such consent
of the harte, is as much in substance of
sinne, as the acte. and maketh the
soule guiltie of eternall damnation?

Mat. 5.

It is a wondrous matter to con-
sider, & able to make a man astounded
to thinke, what greate care, feare,
diligence and laboure, good men in
olde time did take about this matter
of resistinge synne, and how lytle
we take now. Job the iust, hauinge
the cause to feare than we, saith:
I hym selfe : I did feare all my
dayes (o Lord) consideringe that
thou doest not pardō such as offende
thee. But the good kynge Dauid
which had now tasted gods heauie
hande for cōsentinge to sinne before,
beweth hym selfe yet more carefull
and fearefull in the matter, when he
saith: I did meditate in the night
time together with my harte, and it
was my whole exercise, and I did
rush or sweepe myne owne spirite
within me: what a diligent exami-
nation of conscience, thoughtes and
meditations was this in a kynge?
and all this was for the auoydinge
and resistinge of synne: as also it was
in S. Paule, who examined his con-
science so narrowly, and resisted all
temptations with such diligence and

Iob. 90

Psal. 76

attenc

attention, as he could pronounce

hym selfe, that to his knowledge

was guyltie of nothinge, albeit

both confesse in an other place, the

he had most vile and strong temptations

tions of the fleshe layed vpon him

the deuill, by Gods permission: ma

yet by the grace of Christ he resisteth

and ouercame all. For the better pe

formance wherof it is liklye that

used also these externall helpes and

remedies of much fastinge, long

prayinge, painefull watchinge, and

seuere chastisinge of his bodie, when

of he maketh mention in his w

things. As also all godlye men by

example, haue vsed the lyke help

sence, for the better resisting of syn-

full temptations when neede requir

red, I meane the helpes of abstinence

fastinge, watchinge, prayer, chaast

finge of the bodie by heatecloth, by

inze on the grownde, beatinge, and

the lyke wherof I could here recite

greate Noe of examples out of the

holy fathers.

But he which would reade many

heaped together in every one of the

particular pointes, let him reade the

workes of John Caluian the Bro

mite, which wrote almost twelve

hundred yerres past, of the doings of

mounke

2

countenances and other the best Christians
his daies: or let him reade Marcus
Marculus examples of the lyues of the
ancient fathers gathered out of
Cassian, S. Iherome and others:
where he shall reade many thinges
that will make hym wonder, and
heard also (yf he be not past feate) to
see what extreame payne & diligence
these first Christians tooke, in wat-
ching euery litle sleight of the de-
uill, & in resistinge euery litle temp-
tation or cogitatio of synne, whereas
he neuer thincke of the matter, nor
make accounte ether of cogitation,
consent of harte, worde or worke,
that doe yelde to all whatsoener our
concupiscence moueth vs vnto, doe
swallow downe euery hooker layed
vs by the deuill, and most greedely
deuoure euery poisoned pleasant
bait, which is offered by the enymie
for the destruction of our soules, and
thus much about resistinge of synne.

But now touchinge the second
pointe, which is continuall exercis-
ing our selues in good workes, it is
evident in it selfe, that we vtterlie
fayle (for the most parte of vs) in the
same. I haue shewed before how we
are in scripture commaunded, to doe
them, without ceasinge, and moste
dili-

& collat.
parum.
M. Mar-
lus de fa-
tis di-
ctisque
memora-
bilibus.

How
muche
we fayle
in doinge
good
workes

Jo.

diligently whiles we haue time
 Daye to doe the in, for as Christ saith
 the night will come when no man
 can worke anye more. I might al
 shew how our forefathers the saint
 of God, were most diligent and care
 full in doinge good workes in the
 dayes, euen as the husbände man
 careful to cast seede into the grow
 whiles faire weather lasteth, and the
 marchante to laye out his mon
 whyles the good market endureth
 they knew the tyme woulde not la
 longe, which they had to worke the
 owne saluation in: and therefore the
 besturred them selues whiles opo
 tunitie serued, they neuer ceased bu
 came from one good worke to a
 other, well knowinge what they did
 and what gayne they hoped for.

Gal. 6.

Phil. 2.

If there were nothinge els
 proue their wonderfull care and
 diligence herein: yet the infinite nu
 mantes of their almes Deedes, y
 extant to the worlde, are sufficien
 testimonies of the same: to wit, the
 infinite churches builded & indow
 with greate and abundant mainte
 nance, for the ministers of the same
 so many bishopps, Deanes, ye
 Archdeacons, Canonys, pre
 bendes, chauntries, and the lyke. S

man

many hospitailes and houses of or:
 anes and pooze people : so many
 holes , Colledges , vniuersities , so
 any bridges, high wayes, and pub:
 que commoditie, so many Abbayes,
 untries, Bziaries, hermitages, and
 e lyke, for the seruice of God, and
 pose of holye people, which would
 ue the world and betake them sel:
 s onely to the contemplation of
 auenlye thinges. Which charita:
 deedes all (and a thousand more
 th pziuate and publique, secrete
 d open, which I can not repozte)
 me out of the purses of our good
 ancessers: who oftentimes not only
 ue of their abundance, but also
 ued from their owne mouthes and
 backed from their owne children &
 steritie, & bestowed it vpon deedes
 charitie for behoofe of their soules.
 Whereas we are so farre of from gee:
 nge awaye our necessities, as we
 ill not bestow our verie superflui:
 es, but will imploye them rather,
 pon haukes and dogges, and other
 ute beastes, and some tymes, also
 pon much viler vses, then to the
 liefe of our pooze brethzen, and to
 ease of our soules in the lyfe to
 come.

Glas (deare brother) to what a
 care:

carelesse and senseles estate are
 come touchinge our owne saluati
 and damnation? S. Paule cryeth
 vnto vs, worke your owne saluati
 Phil. 2. with feare and trembling, And
 no man for that maketh account
 therof. S. Peter warneth vs graue
 2. Pet. 1. & earnestly: brethren take you grea
 care to make your vocation and ele
 tion sure by good workes, and
 who almost will thinke vpon the
 Christ hym selfe thundereth in the
 Luc. 16. wordes: And I tell you make yo
 selues frindes, (in this world) of
 iust mainmon, that when you faile
 they may receaue you into eternall
 tabernacles. That is, by your riches
 of this worlde, purchase vnto yo
 the prayers of good people, that
 their intercession, you may enioy
 lyfe euerlastinge. And yet for all this
 we are not moued herewithall:
 Deade we are and lumpysh to
 goodnes.

If God dyd exhorte vs to good
 deedes for his owne comoditie, or for
 any gayne that he is to take thereby
 yet in reason we ought to please
 hym therein, seinge we haue receaued
 all from hym onelye liberalitie before
 But seinge he asketh it at our hand
 for no neede of his owne, but only
 for

our gayne, and to paye vs home
 ayne with vsury: it is more reason
 should harken vnto him. If a
 common honest man vppon earth
 shoulde inuite vs to do a thinge, pro-
 singe vs of his honestie a sufficiēt
 warde, we woulde beleue hym:
 God makinge infinite promises
 to vs in scripture of eternall re-
 ward for our well doinge, as that
 we shall eate with him, drinke with
 him, reigne with him, possesse heauen
 with him, and the like, can not moue
 notwithstandinge to workes of
 carnalitie. Marie because our forefa-
 thers were moued here withall, as
 beinge hartes of softer metall thā
 we are of: therfore they brought
 forth such abundant fruite as I haue
 shewed.

Luc. 22.
 Mat. 13.
 Rom. 8.
 Apo. 22

Of all this then that I haue sayd,
 the godlye Christian maye gather,
 first, the lamentable estate of the
 worlde at this daye, when amongst
 the small nūber of those which beare
 the name of Christians, so manye are
 ready to perishe, for not perscourminge
 these two principall pointes of
 their vocation. Secondlye he maye
 see the cause of the infinite disfe-
 rence of rewarde for good and euill
 in the lyfe to come, which some men
 will

The different
state of a
good &
euill man
at the
daye of
death.

will seeme to meruayle at : but
Deede is most iust and reasonable,
sideringe the greate diuersitie of
in good and euill men whyles they
are in this worlde. For the good man
doth not onely lyue boide of mortall
sinne : but also by resistinge the same
daylie and hourelve encreaseeth
merit. The loose man, by yeldinge
sent to his concupiscence, doth not
onely loose all merit, but also de-
leth synne vpon synne without re-
uerber. The good man, besides auoyding
sinne, doth infinite good worke
at the leastwise in desyre, and hope
where greater abilitie serueth him.
But the wicked man, neyther
hart or deede doth anye good at all
but rather seeketh in place thereof
doe hurte. The good man imployeth
all his minde harte, wordes, & handes
to the seruice of God and of his
neauntes for his sake. But the wicked
man bendeth all his force and power
both of bodye and mynde, to the
seruice of vanities, the world, and
fleshe: in so much, that as the good
man encreaseeth hourelve in merit
to which is due encrease of grace and
glozye in heauen : so the euill fre-
quentlye to tyme, in thought, worde
deede, or in all at once, heapeth

sinne

me and damnation vpon him selfe,
which is due vengeance, and en-
case of, tormentes in hell : and in
this contrarie course they passe ouer
their lyues for twentie, thirtie, or
foure yere, and so come to dye.

And is it not reason now, that
there is so great diuersitie in
their estates: there should be as great
diuersitie also in their re-
wardes? especiallye seinge God is a
great God, and rewardeth small
things with greate waiges, ether of
euerlastinge glorie, or euerlastinge
paine. Thirde and lastlye the dili-
gent & carefull Christian may gather
thence, what greate cause he hath to
set in practyse the godlie counsaile
of S. Paule which is, that every man
shoulde proue and examine his owne
worke and so be able to iudge of hym
selfe, in what case he standeth. And yf
on this examination, he finde him-
selfe a wyse to thake God of so great
benefite, as is the renewinge of his
conscience, whyles yet there is tyme
and place to make amendes for all.
No doubt many perishe daylie by
their iustice in their owne grosse
ignorance, who yf they had receaued
his speciall fauour, as to see the
truth before they fell in: happily they
would

Gal. 6.

woulde haue escaped the same. To
 godes mercye to thy gayne thy
 (gentle brother) and not to thy fu-
 ther damnation. If thou see by thy
 examination that hitherto thou
 hast not led a true Christian lyfe: re-
 solve thy selfe to begynne now, & ca-
 not away wilfullye that precio-
 soule of thyne, which Christ ha-
 bought so deariely, and which he
 most readie to saue and endew with
 grace and eternall glorie, yf thou
 wouldest yelde the same into the
 hādes, & be content to direct thy lyfe
 accordinge to his most holye, easie
 and sweete commaundementes.



Of the seuerer accompte that we
 must yelde to God of the
 matters aforesayed.

CHAP. 5.

A prin-
 cipall
 point of
 vyle-
 dome in
 a seruāt.

Amongest other pointes
 of a prudent seruāt, this
 to be esteemed one prin-
 cipall, to consider in euery
 thinge committed to his
 charge, what accompte shalbe
 aunyed touching the same: and
 what maner of man his maister

whether facile, or rigorous: mylde, or
 one: careles or exquisite in his ac-
 countes. Also whether he be of abi-
 lity to punishe hym at his pleasure,
 and dinge him faultier: & finallye, how
 hath Dealt with other before in
 the matters. For accordinge to these
 circumstances (if he be wise) he will
 governe hym selfe and vse more or
 lesse diligence in the charge comitted.

The like wisdom would I coun-
 seile a Christian to vse, in the matters
 fore recited: to wit: touchinge
 the ende for which god sent vs hi-
 ther, and the two principall pointes
 wherof, enioyned for our exercise in
 this life: to consider (I saye) what
 counte we shalbe demaunded for
 the same: in what maner: by whom:
 with what seueritie: with what
 danger of punishment, yf we be
 vnde negligēt and recheles therein.
 For better vnderstandinge wherof,
 is to be noted, first, with what or-
 der and with what ceremonies & cir-
 cumstances God gaue vs this charge,
 rather made and proclaimed this
 to vs of our behauiour and seruitce
 towards him. For albeit he gaue the
 first commaundement to Adam in his
 first creation, and imprinted it after-
 wardes by nature into the hartes of
 each

A neces-
 sarye co-
 sidera-
 tion.

- eche man befoze it was wryten (
 Rom. 2. Saint Paule testifyeth) yet for mo
 plaine declarations sake, and to co
 uince vs the moze of our wickedne
 Rom. 7. (as the same Apostle noteth ,)
 Gal. 3. published the same lawe in wryt
 tables, vppon the mounte Syna
 Marie with such terrour, and oth
 circumstances of Maestie, (as al
 Heb. 12 S. Paule noteth to the Hebzees)
 may greatlye astonishe the breake
 therof. Let anye man reade the nyn
 Exo. 19. tenth chapter of Exodus, & there
 shall see, what a preparation the
 was for the publishinge of this lawe
 First, God calleth Moyses vp to the
 hill, & there reckoneth vp all the be
 nefites which he euer had bestow
 vpon the people of Israell: & prom
 seth them many moze, yf they wou
 keepe the lawe which he was the
 to geue them. Moyses went to the
 people, & returned aunswere againe
 that they would keepe it. The cause
 God the people to be sanctified
 against the thirde daye, to washe
 their garmētes, & that no mā shoul
 companie with his wife: also to
 charged that none vpon payne of
 death shoul presume to moun
 to the hyll but Moyses alone, & the
 whosoever shoul dare but to touch

The
 dreadfull
 publica-
 tion of
 the lawe

hill, should presentlie be stoned to
 death. When the third day was
 come, the Angels (as S. Steuen in: Act. 7.
 interpreteth it) were readie there to
 promulgate the lawe. The trumpets
 sounded mightily in the ayre greate
 thunder brake out from the skye,
 with fearefull lightnings, horrible
 howles, thicke mystes, and terrible
 smoke rysinge from the mountaine
 and in the middelt of all this Ma-
 iestie, & dreadfull terror, God spake
 in the hearinge of all: I am thy
 God which haue brought
 thee out of the lande of Egypt, me-
 thou shalt thou serue: and the rest
 which foloweth, containinge a per-
 fect description of our duetie in this
 world, commonly called the ten com-
 mandementes of God.

All which terror & maiestie, S. Paule Heb. 12.
 himselfe as I haue sayde, applyeth
 in this meaninge, that we should
 greatly tremble to breake this lawe,
 consyuered vs with such circumstance,
 dread and feare: signifiyinge also
 thereby, that the exactiō of this lawe,
 must needes be with greater tertour
 the daye of iudgement, seinge that
 the publicatiō therof, was with such
 astonishment & dreade. For so we see
 wayes great Princes lawes to be
 execu-

executed vpon the offenders wth much more terror than they w^{re} proclaimed. And this maye be a feasible reason to moue a Christian looke vnto his duetie.

Gods
punish-
ments.

Gene. 3.

Gene. 7.

Gen. 19

1. Re. 28

2. Re. 12

Secondlye if we cōsider the shawe execution vied by God vpon offenders of this lawe, both befoze it w^{as} w^{ritten} & synce: we shall fynde grea^t cause of feare also, as the wounde full punishment vpon Adam and many millions of people besydes, his owne fault: the drowninge of the worlde together: the burninge of Sodome & Gomorra with brimston: the reprobation of Saul: the extreme chastisement of Dauid: and the like. Which all beinge done by God with such rigour for lesse and fewer synnes than ours are, and also vpon them whom he had more, cause to spare than he hath to tollerate with vs: maye be admonishmētes what we must looke for at gods handes, for breache of this law of seruinge him in this lyfe.

Christes
speeches.

Thirde if we cōsider the speech and behauiour of our Lorde & maiestie Christ in this matter: we shall haue yet more occasiō to doubt our owne case: who albeyt he came now to deeme vs and to pardone all, in a

mildene

w^oldenes, humilitie, clemencie and
 etcye: yet in this point of our ac-
 cunte he neuer shewed but austeri-
 ty and greate rigour, not onely in
 wordes and familiar speech with his
 disciples, but also in examples and
 saynges to this purpose, for so in one
 sayng he damneth that poore ser-
 uant to hell, (where shoulde be
 weeping and gnashing of teeth)
 onely for that he had not augmented
 his talent deliuered hym. And Christ
 confelleth there of hym selfe, that he
 was a hard man, reapinge where he
 sowed not, and gatheringe where he
 trod not abrode: expectinge also vsury
 out handes, for the talentes lent
 to hym, and not acceptinge onely his
 principal agayne. And consequentiye
 he threatninge muche more rigour to
 them which shall mispende his ta-
 lent, as the most of vs doe. Agayne
 he damneth the seruant whom he
 fonde a sleeper: he damned the poore
 man which was compelled to come
 to the weddinge, onely for that he
 came without a weddinge garment:
 he damned the five foolish virgines,
 that they had not their oyle with
 them, and were not readie to sumpe
 the verye houre to goe in with
 hym, and would not knowe them
 when

Mat. 25

Mat. 42.

Mat. 22.

Mat. 25.

when they came after: and finally he
promiseth to dāne all those (withou
exception) which shall worke iniqui
Mat. 13. tie, as S. Mathew testifieth.

Moreover beinge asked by a cer
taine prince on a tyme how he might
be saued: he would geue hym no
other hope, though he were a Prince
Luc. 18. but onlye this, yf thou wilt enter in

Mat. 19. to lyfe, keepe the commaundement
of God. And talkinge with his Di
ciples at an other tyme of the same
matter, he geueth them no other
comfort but this: yf ye loue me keepe

Iho. 14. my commaundemēts. As who shoul
saye, if you were neuer so much my
Disciples, & yf ye breake my comma
dements: there is no more loue nor
friendshippe betwixt vs. And S. Ioh
(which best of all other knew the
meaninge herein) expoundeth it in
this sense, when he sayth: if a man

Ioh. 2. (sayeth he) knoweth God, and yet
keepeth not his commaundementes
he is a lyar, and the trueth is not in
him. And more yet (to take awaye
hope or expectation from his Disci
ples of any other waye of saluation
than by keepinge his commaund
mentes) he sayeth in an other place
Mat. 5. that he came not to take awaye the
law but to fulfill it, & streight wa

Lib. 1. Part. 1. Chap. 4. (of accompte) 51

he inferreth vpon the same, whoso-
uer therfore shall breake one of the
least of these commaundementes, shalbe
called the least in the kyngdome of
heauen. For which cause, at his
departure out of the worlde, the
serie last wordes that he spake to his
popples were these: that they should
teach men to obserue all his com-
maundementes whatsoeuer.

Mat. 23.

By which appeareth the seuerer
meaninge that Christ had touchinge
his accounte for the keepinge of his
commaundementes in this lyfe. The
which also may be gathered by that
heinge asked whether the number
were small of them that should be
sued: he aunswereth yea, and coun-
saileth men to stryue to goe into the
strait gate: for that many should be
cut out yea euen of them, which had
eaten and drunken with him, & had
enioyed the corporall presence of his
healed bodye, but had not lyued as he
commaunded them. In which case he
signifieth that no respect of frind-
shippe must take place with hym at
the last day. For which cause he saide
to the man whom he had healed at
the fisherpooles side in Ierusalem, be-
holde now thou art whole, see thou
sinne no more, least worse happen to
thee

Luc. 13.

Iob. 5.

the than before. And generallye he
 Math. 5. warneth vs in S Mathews gholpe.
 that we agree with our aduersaries
 and make our accountes dreight in
 this lyfe, otherwise we shall paye the
 vttermost farding in the life to come.
 Mat. 12. And yet more seuerelye he sayth in an
 other place: that we shall render ac-
 counte at the daye of iudgement for
 euery ydle worde which we haue
 spoken.

Which daye of iudgement he
 warneth vs of before, and fozetelleth
 the rigour and daunger in sundry
 places of holye scripture to the ende
 we should preuent the same, and so
 direct our lyues while we haue tyme
 in this world: as we may present ou-
 selues at that daye without feare
 and daunger, or rather with great
 ioye & comfort when so manie thou-
 sands of wicked people shall appeare
 there, to their eternall confusion.

Of the
 laye of
 iudge-
 ment.

And because there is nothing
 which so fitlye sheweth the seueritie
 of Christ in taking our accounte at
 the last daye, as the order and maner
 of this iudgement described most di-
 ligentlye by the holye scripture it selfe
 it shall make much for our purpose
 to consider the same. And first of all
 it is to be noted, that there be two
 iudgements

Iudgementes appointed after death: the one called particuler, whereby eche man presently vpon his departure from this worlde, receaueth particuler sentence, ether of punishment or of glozie, accordinge to his deede in this lyfe (as Chyistes owne words are) wherof we haue examples in Lazarus and the riche gloutton, who were presently caried, the one to payne, thother to rest, as S. Luke testifieth. And to doubt of this, were obstinacie, as S. Augusten affirmeth. The other iudgement is called general, for that it shalbe of all men together in the end of the worlde, where shall a finall sentēce be pronounced, eyther of reward, or punishment) vpon all men that euer liued, accordinge to the workes which they haue done, good or bad, in this lyfe: and afterward neuer more question be made of alteringe their estate: that is, of easinge the paine of the one or endinge the glozie of the other.

Now as touchinge the first of these two iudgementes, albeit the holye aunclent fathers, especiallie S. Augusten, doe gather and consider diuers particulers of greate seueritie and feare, as the passage of our soule from the bodye to the tribunall seate

Two iudgements after death.

Iohn. 5
Mat. 25
& 16,

Luc. 16

Lib. 2. d
anima
chap 4.

2. Cor.

The particuler iudgement.
Aug. 12
In 10. 4

of God, vnder the custodie both of good and euill Angels: the feare she hath of them: the sodeine strangenes of the place where she is: the terror of gods presence, the strapte examinatio she must abyde, and the lyke) yet for that the mosse of these thinges are to be considered also in the secōde iudgement which is generall: I will passe ouer to the same: notinge onelye certayne reasons yelded by the holye fathers, why God after the first iudgement, (wherein he had assigned to eche man accordinge to his desertes in particuler) would appoint mozeouer this second generall iudgement. ~~Wher~~ of the first is, for that the bodie of man rylinge from his sepulcher, might be partaker of the eternall punishment or glorie of the soule, euen as it hath bene partaker with the same, eyther in vertue or vice in this lyfe. The seconde is that as Christ was dishonored and put to confusio heere in the world publike lyfe: so much moze he might shewe his maiestie and power, at that daye in the sight of all creatures, & especiallie of his enemyes.

The thirde is, that both the wicked & good might receaue their rewardes openlye, to moze confusion & hartegreefe

VVhy
there
betw
iudge-
ments
appoin-
ted.

greefe of the one, & triumphe of the other, who commonlie in this world haue bene ouerborne by the wicked. The fourth is, for that euill men when they dye, do no cōmonlye carie with them all their demerite and euill for that they leaue behynde them ether their euill example, or their children & familiars corrupted by them, or els bookes and meanes which may in tyme corrupt other. All which beinge not yet done, but comminge to passe after their death, they can not so cōuenientlie receaue their iudgement for the same presently: but as the euill falleth out: so their paines are to be increased. The like may be saied of the good. So that) for examples sake) S. Pauls glorie is increased dailie, and shalbe vnto the worldes ende, by reason of them that daylye profit by his writings and example: & the paines of the wicked are for the lyke reason daylye augmented. But at the last daye of iudgement, shalbe an end of all merit and demerit, & thē it shalbe seene euidentlye what eche man hath deserued.

To speake then of this second iudgement, generall & cōmon for all the worlde wherin as the scripture

D itty saith

Consider
well this
reason
good.
reader.

Of the
generall
day of
iudgement.

Eccl. 12 **saith, God shall bringe into iudgement euerie errour which hath bene committed: there are diuers circumstances to be considered, and diuers men doe set downe the same diuerslye, but in myne opinion, no better playner, or more effectuall declaration can be made therof, than the very scripture maketh it selfe, settinge forth the vnto vs in most significant wordes, all the maner, order, & circumstances, with the preparation therunto as followeth.**

Lnc. 21. **At that daye, there shalbe signes**

Mat. 24. **in the Sunne and in the moone, and**

Marc. 13 **in the starres: the Sunne shalbe darkened: the moone shall geuee no light**

„ **the starres shall fall from the skyes:**

„ **all the powers of heauen shalbe moued:**

„ **the firmament shall leaue his situation with a greate violence: the**

„ **elemētes shalbe dissolued with heate**

„ **and the earth with all that is in it shall be consumed with fire: the earth**

„ **also shall moue of her place, and shall flye like a little deare or sheepe. The**

„ **pressures of nations vpon the earth shall be greate, by reason of the confusion of the noyse of the sea & fluddes**

„ **& men shall wither a waye for feare and expectation of these thinges**

„ **that then shall come vpon the whole world**

Esa. 13. **shall be greate, by reason of the confusion of the noyse of the sea & fluddes**

„ **& men shall wither a waye for feare and expectation of these thinges**

„ **that then shall come vpon the whole world**

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world. Then shall the signe of the
 sonne of man appeare in the skye, &
 then shall all the tribes of the earth
 mourne and wayle: and they shall see
 the sonne of man comminge in the
 cloudes of heauē, with much power
 and glorie, great authoritie and ma-
 iestie. And then in a moment in the
 twinklinge of an eye, he shall send
 his Angels with a trumpet and with
 a greate crie at midnight, and they
 shall gather together his elect, from
 the fower partes of the world, from
 heauē to earth. All must be presented
 before the tribunall of Christ: who
 will bringe to light those thinges
 which were hidden in darcknes, and
 will make manifest the thoughtes of
 mens hartes: and whatsoeuer hath
 bene spoken in chambers in the eare,
 shall be preached vpon the house toppe:
 accounte shall be asked of euery ydle
 worde, and he shall iudge our very
 righteousness it selfe. Then shall the
 just stāde in greate cōstancie, against
 those which haue afflicted them in
 this lyfe. And the wicked seeinge
 that, shall be troubled with a horrible
 feare, and shall saye to the hilles, fall
 vpon vs, and hyde vs from the face
 of hym that sitteth vpon the throne,
 and from the angre of the lambe, for

„ that the greate Daye of wrath
 „ come. Then shall Christ separate the
 „ sheepe from the goates, and shall put
 Mat. 25. the sheepe on his right hande, & the
 „ goates on the left, and shall saye to
 „ those on the right hand, come
 „ blessed of my father, possesse the
 „ kingdome prepared for you, from the
 „ beginnunge of the worlde: I was
 „ Hungry, and you gaue me to eat
 „ I was a straunger, and you gaue me
 „ harbour: I was naked, & you clothed
 „ me. I was sicke, and you visited me
 „ I was in prison, & you came to me
 „ Then shall the iust saye, o Lord when
 „ haue we done, these thinges for thee
 „ and the kinge shall answer truely
 „ when you dyd them to the least of my
 „ brothers, you did it to me. Then shall
 „ he saye to them on his left hand: de-
 „ parte from me (you accursed) into
 „ euerlastinge fyre, prepared for the
 „ deuill and his Angels: for I was
 „ Hungrie, and you fed me not: I was
 „ a straunger, and you harboured me
 „ not, I was naked, & you clothed me
 „ not: I was sicke and in prison, and
 „ you visited me not. Then shall the
 „ saye, o Lord, when haue we seen
 „ thee hungry, or thirstie, or a straunger
 „ or naked or sicke, or in prison, &
 „ not minister vnto thee? and he shall

answere, berylye I tell you: seeinge ,,
 you haue not done it to one of these ,,
 Her, you haue not done it to me. ,,
 and then these men shall goe into ,,
 eternall punishment, and the iust ,,
 to lyfe euerlastinge. ,,

Tell me what a dreadfull prepa-
 ration is heere layed doune how:
 any circumstances of feare and
 horrour? it shalbe (sayth the scrip-
 ture) at midnight when commonlye
 men are a sleepe: it shalbe with hy-
 geous noyle of trumpets, sounde of
 waters, motion of all the elementes.
 What a night will that bee trowest
 you, to see the earth shake, the
 hills and dales moued from their
 places, the moone darckened, the
 stars fall downe from heauen, the
 whole element shiuered in peeces,
 and all the world in a flaminge fire?

Sainct Iohn sawe it in vision, Apoc. 5.
 and was maruailous a feard. I sawe ,,
 (saith he) when the lambe had ope- ,,
 ned one of the seuen seales: and I ,,
 harde one of the fower beastes saye ,,
 like the voyce of a thunder) come ,,
 and see, and I sawe: and beholde a ,,
 white horse, and one that satte vpon ,,
 him had a bowe, and he went out to ,,
 conquire. Then went there forth a ,,
 blacke horse, and he that satte vpon ,,
 him

„ him had a payze of balances in his
 „ hand: then went there forth a pale
 „ horse, and he that satte vpon hym
 „ was named death: and hell folow
 „ behynde hym; and he had authorite
 „ geuen hym to kyll by sworde, by
 „ death, and by beastes of the earth
 „ The earth did shake, the sunne grew
 „ blacke lyke a sacke: the moone like
 „ blood: the starres fell from heauen
 „ the skye doubled it selfe like a folde
 „ booke: euery hyll and flande was
 „ moued from his place: the kynges
 „ the earth and princes and tribunes
 „ and the riche and stoute, hid the
 „ selues in denes, and in the rockes
 „ hylles. Then appeared there seuen
 „ Angels with seuen trumpetes, and
 „ eche one prepared him selfe to blow
 „ his blast, at the first blast came there
 „ hayle and fyre mixt with bloode. At
 „ the second blast came there a wholy
 „ mountaine of burnynge fire into the
 „ sea, and the thyrde part of the sea was
 „ made bloode. At the thyrde blast fell
 „ there a greate starre from heauen
 „ named absinthium, burnynge like
 „ tozche and infected the ryuers and
 „ fountaines. At the fourth blast was
 „ stricken doune the thirde parte of the
 „ sunne, moone, and starres: and an
 „ egle flewe in the element cryinge
 „ with

with a hideous voice: woe, woe, woe, ,,
 to all them that dwel vpon the earth. ,,
 At the fifthe blast fell a starre from Apoc. 9.
 heauen which had the keye of the ,,
 pyt of hell, and he opened the pyt, & ,,
 there arose a smoke as from a greate ,,
 furnace, and there came forth (best: ,,
 es) certaine Locustes lyke scorpiōs, ,,
 to torment them that had not the ,,
 marcke of God in their foreheades. ,,
 And at these dayes men shall seeke ,,
 death and shall not fynde it. And ,,
 these Locustes were lyke barbed hoz: ,,
 es, with crownes on their heades. ,,
 Their faces like men, their heare like ,,
 women, their teeth lyke lyons: and ,,
 the noyses of their wynges lyke the ,,
 noyse of many chariotes runninge ,,
 together: their tayles like scorpions, ,,
 & theyr stinges were in their tayles: ,,
 their kynge was an Angell of hell, ,,
 named Abbadon, which signifieth an ,,
 utter destroyer. At the sixt blast of ,,
 the trumpet, were Loosed fower an: ,,
 gels tyed before, & then rushed forth ,,
 an armye of horsemen in number ,,
 wentie hundred times ten thousand, ,,
 and I sawe the horses, & they which ,,
 satte vpon them had breastplates of ,,
 fyre and brymstone. The heades of ,,
 these horses were as lyons, and out ,,
 of their mouthes came fyre & smoke ,,
 and

„ and byrystome, wherby they slew
 „ the thirde parte of men which had
 „ not repented, and their strength
 „ was in their tailles, which were lyke
 „ serpentess. Then was there an angel
 „ which putte one foote vpon the
 „ sea, and an other vpon the land, dy-
 „ sweare by hym that lyueth for euer
 „ and euer, that after the blast of the
 „ seuenth trumpet there should be no

Apo. 11 more tyme. And so when the seuenth
 „ angell had sounded, there came great
 „ voyces from heauen sayinge, the
 „ kyngdome of this worlde is made to
 „ our Lorde and his Christ, and he shall

Apo. 16 reigne for euer. And I hearde a great
 „ voyce sayinge to the seven Angels
 „ goe and powre out seven cuppes of
 „ goddes wrath vpon the earth: and so
 „ they did. And the first brought forth
 „ cruell wounds vpon men: the second
 „ turned the sea into reade bloode: the
 „ thirde turned the riuers & fountay-
 „ nes into bloode: the fourth afflicted
 „ men with fyre and made them blas-
 „ pheme God: the fifth made them eat
 „ their owne tongues for sorow: the
 „ sixth dried vp the water. And I saw
 „ the foule spirites lyke frogges issue
 „ out of the mouth of a dragon. And
 „ finalle the seuenth cuppe being
 „ powred out there came a myghty
 voyce

voyce fro the throne of God, sayinge, ,,
it is dispatched. And there followed ,,
lightnings, and thunders, & voices, ,,
earthquakes, such as neuer were, ,,
since men dwelt vpon the ground. ,,

Can any tongue in the worlde
expresse a thinge more forcibly than
this matter is expessed by the holye
posible hym selfe? What mortall
heart can but tremble in the middest
of this vnspeakeable terrour? is it
metuaile yf the verie iust men and
the Angels them selues are sayde to
feare it? and then (as S. Peter reaso-
neth) yf the iust shall scarce be saued:
where shall the wicked man & sinner
appeare? what a dreadfull daye will
it be for the caseles & loose Christian,
which hath passed his tyme plea-
santlye in this worlde) when he shall
see so infinite a sea of feares and mi-
series to rushe vpon hym?

1. Pct. 4.

But besides all these most terrible
and feare preparations, there wilbe
many other matters, of no lesse
dreadfull consideratton: as to see all
sepulchers open at the sounde of the
trumpet, and to yelde forth all their
dead bodies which they haue recea-
ued fro the beginninge of the worlde:
to see all men, women, and childzen,
Kyniges and Queenes, Princes and
poten-

The de-
mande
at the
last daye

potentates, to stand there naked in the face of all creatures: their sinnes reueiled, theyr secreete offences laid open, done and committed in the closetes of their palaces, and thereby constrained and compelled to geue a cōmpte of a thousande matters wherof they would disdain to haue bene tolde in this lyfe: as how they haue spent their tyme: how they haue employed their wealth: what behauiour they haue vsed towards their brethren: how they haue mortified their senses: how they haue ruled their appetites: how they haue obeyed the inspirations of the holy ghost: and finallye how they vse all godes gyftes in this lyfe.

Oh (deare brother) it is vnpossible to expresse, what a great treasure a good conscience wilbe at this daye: it wilbe moze worth the tenne thousande worldes. For wealth will not helpe: the iudge wil not be corrupted with monye: no intercessiō of worldlye frindes shall preuaile for vs at that daye, no not of the Angels them selues: whose glorie shalbe then as the prophet sayeth, to binde kynges in fetters, and noble men in yron manacles, to execute vpon them the iudgement prescribed, and this shalbe

shalbe glorie to all his sainctes. Alas
 what will all those wyse people do
 then, that now lyue in delites, and
 can take no paine for their saluatiō?
 what shyft will they make in those
 extremities? whether will they turne
 to God? whose helpe will they craue?
 they shall see all thinges crye ven-
 geance about them, all thinges yelde
 cause of feare & terroz: but nothinge
 yelde them any hope or comforte. A pitifull
 howe them shalbe their iudge offend- calc.
 ed with them for their wickednes:
 beneath them hell open, & the cruell
 monarche readie boilynge to receaue
 them: on their right handes shalbe
 their sinnes accusinge them: on their
 left handes the deuilles redye to
 execute gods eternall sentence vpon
 them: within them their conscience
 drawinge: without the, their frendes
 bewailinge: on euery side the world
 burninge. Good Lorde what will the
 wretched sinner doe, exauitoned with
 these miseries? how will his harte
 sustaine these anguishes? what waye
 will he take? to goe backe is impossi-
 ble: to goe forwardes is intollerable:
 what then shall he doe, but (as Christ
 foretellet) he shall dye bp for verie
 care: seeke death, & death shall flye
 from him: crie to the hilles to fall bpō
 him

Mar. 24.

Apo. 6.

Apoc. 9

Mat. 25.

The last
sentence
pronoun-
ced.

him, and they refusinge to doe by
so much pleasure, he shall stāde tyme
as a most desperate forlorne, and mi-
serable caytife wretch, vntill he re-
ceauē that dreadfull and irreuocable
sentēce: Goe you accursed into euē
lastinge fyre.

Which sentence once pronounce
consider what a dolefull crye & sigh
will streight follow The good reioy-
singē & singinge prayes in the glo-
rie of their Saurour: the wicked bewe-
lingē, blaspheminge, and cursingē
the Daye of their natiuitie. Consider
the intollerable vpbzaydinge of the
wicked infernall spirites, against
these miserable condemned soules
now deliuered to them in praye
euer. With how bitter scottes and
tauntes will they hale them on,
tormentes. Consider the eternall sepa-
ration that then must be made of fa-
thers and children, mothers and
daughters, frindes and companions
the one to glorie, the other to con-
fusiō, without euer seinge one the other
agayne, and that (which shalbe a
greate a greefe as any other) the
sonne goinge to heaue shall not pite
his owne father or mother goinge
hell, but shall reioyse at the same, for
that it turneth to godes glorie,

the execution of his iustice. What a
 paratid (I say) shall this be? what a
 rewell? whose harte would not
 eake at that daye, to make this
 operation, yf a harte could breake at
 at tyme, and so end his paines? but
 at will not be lawfull. Where are
 our delites now? all our pleasant
 times become? our brauerie in ap-
 pell, our glisteringe in golde, our
 mout done to vs with cappe and
 ee all our delicate fare, all our
 asicke, all our wanton daliances &
 creations we were wount to haue?
 our good frindes and merie com-
 nions, accustomed to laugh and
 porte the tyme with vs? where are
 ey becommes? Oh (deare brother)
 how sower will all the pleasures past
 this worlde seeme at that houre?
 how dolefull will their memorie be
 to vs? how vaine a thinge will all
 our dignities, our riches our posses-
 sions appeare; and on the contrarie
 he, how ioyfull will that man be,
 that hath attended in this lyfe to lyue
 rtuouslie, albeit with paine and
 contempt of the world? happie crea-
 re shall he be, that ever he was
 one, and no tongue, but godes, can
 presse his happinesse. And now to
 make no other conclusion of all this,

The con-
 clusion.

but

but euen that which Chrift him ſe
maketh: let vs conſider how eaſie
matter it is now for vs (with a li
paine) to auoide the daunger of th
daye, & for that cauſe it is foreto
vs, by our moſt mercifull iudge a
Sauyours, to the ende we ſhould
our diligence auoyde it. For thus
cōcludeth after al his former thre

Mar. 13. ninges: Videte vigilate et cet. Look

aboute you, watch and praye, for ye
know not when the tyme ſhalbe. As
as I ſaye to you, ſo I ſaye to all,
watchfull. And in an other place
hauinge reckoned vpon all the par
culers before recited, leaſt any
ſhould doubt that all ſhould not
fulfilled: he ſayeth, heauen and earth
ſhall paſſe, but my wordes ſhall

Mat. 24. paſſe. And then he addeth this exhortation.

Attend therfore vnto your ſelues,
that your hartes be not ouercome
with bāquettinge & dronkenneſſe
and with the cares of this lyfe, ſo
that daye come vpon you ſode
lye. For he ſhall come as a ſnare vpon
them which inhabite the earth: ſo
you therfore watchfull, and alway
praye, that you may be wortheie
to eſcape all theſe thinges which are
to come, and to ſtande confidentlie
before the ſonne of man at this daye

A goodly
exhortation
of Chriſt.

That a frindlye & fatherlie exhortation is this of Christ? who could be a more kinde, gentle or effectual forewarninge? is there anie man that can pleade ignorance hereafter? the verie lyke conclusion gathereth Peter out of the premisses: when he saith: The daye of our Lorde shall come as a theefe, in which the elements shalbe dissolued. &c. seinge then these thinges, must be dissolued: what maner of men ought we to be in our conuersation & pietie, expectation and goinge on to meete the cominge of that daye of our Lorde? Peter. This meetinge of the daye of iudgement (which Saint Peter maketh of) is due examination of our estate, and speedye amendement of our lyfe past. For so saith most noble the wise man, prouide thee of medicine before the soze come, and amnye thy selfe before iudgement, and so shalt thou finde propitiation in the sight of God. To which Saint Paul agreeth when he saith, if we would iudge our selues, we should not be iudged. But because no man stryth into due iudgement of himselfe, and of his owne lyfe: therof it cometh, that so fewe doe preuent this latter iudgement: so fewe are watch-

2. Pet. 3

Eccl. 1 8

1. Co. 17

watchfull, and so manie fall a sleep
in ignozance of their owne daung
our Lord geue vs grace to looke be-
ter about vs.



A consideration of the nature of
sinne, and of a sinner: for the
iustifynge of godes rigour
shewed in the chapiter
before.

CHAP. 6.



At the ende that no man
iustly complayne of the
seuere accompte which
God is to take of vs
the last daye, or of the
rigour of his iudgement

set doune in the chapiter before:
shall not be amisse to consider in this
chapter, the cause why God doth
shew such seueritie against sinne and
sinners: as both by that which hath
bene sayde doth appeare, and also by
the whole course of holye scripture
where he in euerie place almost doth
nounceth his extreme hatred, wrath
and indignation against the same.

Godes
hated to
sinners.

Psal. 5. where it is sayed of hym, that he
hateth

etely all those that worke iniquitie.
 And that both the wicked man & his
 wickednes, are in hatred with hym.
 And finallie, that the whole lyfe of
 sinners, their thoughts, wordes, yea
 and their good actiōs also are abho-
 mination in his sight whyles they
 are in sinne. And that (which yet is
 more) he can not abide nor permit the
 sinner to prayse him, or to name his
 covenant with his mouth as the ho-
 ly ghost testifieth: and therfore no
 marvelle yf he shew suche rigour to
 him at the last daye whom he so
 greatly hateth and abhorreth in
 his lyfe.

Psal. 14.
 Pro. 15.
 Iob. 11.
 Esa. 1.
 Psal. 13.
 Psal. 49.
 Eccl. 15.

There might be many reasons
 alleged of this: as the breach of
 Gods commaundementes the ingra-
 titude of a sinner in respecte of his
 benefites, and the lyke: which might
 justifie sufficientlie his indignation
 towards him. But there is one reaso-
 nable the rest, which openeth the
 whole fountaine of the matter: and
 that is, the intollerable iniurie done
 unto God, in euery mortall sinne co-
 mitted: which in deede is such an
 opprobrious iniurie & so dishonora-
 ble, as no meane potentate could
 beare the same at his subiectes han-
 ds: and much lesse God hym selfe
 who

The rea-
 son vvhy
 God so
 hateth a
 sinner.

(who is the God of maiestie) may abide to haue the same so often iterated against hym, as commonly it is by a wicked man.

And for the vnderstandinge of this iniurie, we must note that euery tyme we committe a mortall sinne there doth passe thorough our hart (though we marcke it not) a certain practicke discourse of our vnderstandinge, (as there doth also in euery other election) whereby we lay before vs, on the one side, the profit of the sinne which we are to committe, that is, the pleasure that draweth vs to it: and on thother parte, the offence of God, that is, the leeing of his frindshippe by that sinne yf we do it: and so hauinge as it were the ballances there before vs, and puttinge God in one end, and in the other the afore sayde pleasure: we stande in the midddest deliberating and examininge the wayght of both partes, & finally we doe make choise of the pleasure and doe relect God: that is, we do choose rather to leese the frindshippe of God, with his grace, and what soeuer he is worth besides, than to lose that pleasure and delectation of sinne. Now what thinge can be more horrible than this? what can be more

The iniurie done to God by synne.

spiteful

itefull to God, than to prefer a
 oſte vile pleasure before his mar-
 tie? is not this worſe then that
 tollerable iniurie of the Jewes, Mat. 17.
 who choſe Barrabas the murderer, & Mar. 15.
 reſected Chriſt their Sauour? ſurely,
 how haynous ſoever that ſinne of
 the Jewes were, yet in two pointes
 it doth ſeeme to exceede it: the
 firſt, in that the Jewes knew not
 whom they reſuſed in their choiſe,
 as we doe. The other, in that they
 reſuſed Chriſt but once, and we doe
 often, yea dailye and hourlye,
 when we geue conſent in our hartes
 to mortall ſinne.

And is it maruaile then that God
 ſtriketh ſo ſeuerely and ſharplye in
 the world to come with wicked men,
 who doe uſe hym ſo opprobriouslie
 and contemptuouslie in this lyfe?
 Surely the malice of a ſinner is great
 towards God, & he doth not onely
 dishonour hym by contempt of his
 commandementes, and by prefer-
 ringe moſt vile creatures before hym
 but alſo beareth a ſecrete hatred and
 iudge againſt his maiesty, & would
 if it lay in his power) pull hym out
 of his ſeate, or (at the leaſtwiſe) wiſhe
 there were no God at all to puniſh
 him after this lyfe. Let euery ſinner:

The ma-
 lice of a
 ſinner to-
 wards
 God.

examine the botome of his cōscience in this point, whether he could be content, there were no more in mortalitie of the soule, no reckoning after this lyfe, no iudge, no punishment no hell, and consequentlie God, to the ende he might the more securtelie enioye his pleasures?

Sap. 1.

Rom. 8.

Pfal. 7.

Rom. 5.

Iac. 4.

1. Ioh. 3.

Synners
enemies
to God
and God
to them.

And because God (which searcheth the harte and reynes) seeth within this trayterous affection of sinners towards him, lurkinge within the bowels, how smothe soever the wordes are: therfore he denounceth thē for his enemies in the scripture and professeth open warre and hostilitie against them. And then suppose you, what a case these vnfortunate men are in, (beinge but seely worms of the earth) when they haue such an enemye to fight against them, who doth make the verie heauens to tremble at his looke. And yet that it is hard to heare what he saith, what he threatneth, what he thundreth against them. After he had by the mouth of Esaias the prophet repeated many synners abominable in his sight, as the takinge of bribes, oppressinge of people, and the lyke. He defieth them to doers therof, as his open enemies sayinge: This saith the Lord

hoo

hostes, the stronge Lord of hostes
 of Israell: Beholde I wilbe reuenged
 upon my enemies, and will comfort
 my selfe in their destruction. And the
 prophet Dauid, as he was a man in
 most high fauour with God, & made
 ayuie to his secretes aboue all other:
 he (more than any other) doth
 utter this seuerer meaninge & infinite
 pleasure in God against synners,
 calling them his enymies, vessels of
 his wrath, and ordayned to eternall
 paine and destruction: & cōplaineth
 that the world will not beleue this
 point. An vnwise man (saith he) will Psal. 90.
 not learne this, nether will the foole
 vnderstand it. What is this? how
 synners (after they are spronge vp) &
 workers of inquitie (after they haue
 appeared to the worlde) doe perishe
 eternally. And what is the reason
 of this? he answereth immediatly:
 because thy enemies (o Lord), behold
 Lord thy enemies shall perishe, and
 all those that worke inquitie shalbe
 consumed. By this we see, that all
 synners be enymies to God, & God
 hateth them, and we see also vpon what
 ground and reason. But yet for the
 further iustifyinge of godes seueri-
 ty let vs consider in what measure
 his hatred is towards synne: how
 & ii greate

Gods
hatred
infinite
against
synners.

great : how farre it proceedeth
within what boundes it is comp
lended : or yf it hath any lymites
tundes at all , as in deede it hat
not, but is infinite, that is, witho
measure or limitation. And (to btt
the matter as in trueth it standeth
if all the tongues in the worlde we
made one tongue and all the v
derstandings of all creatures (
meane of Angels and men) we
made one vnderstandinge, yet, coul
neither this tongue expresse, nor th
vnderstandinge conceyue, the great
hatred of gods hart towards euer
mortall synne which we commit. An
the reason hereof standeth in tw
pointes. First for that God by ho
much more he is better than we ar
by so much more he loueth goodnes
and hateth synne , than we doe. An
because he is infinitelle good : the
fore his loue to goodnes is infinite
as also his hatred to euill , and co
sequentlye his rewardes to the bo
are infinite, the one in hell, the oth
in heauen.

VVhy
every
sinner de
serueth
infinite
punish
ment.

Secondlie we see by experien
that how much more great & worth
the person is, against whom an off
is committed , so much greater t
offence is: as the selfe same blow ge

to a seruant and to a prince differeth
greatlye in offence, and deserueth
different hatred and punishment.
And for that euery mortall sinne
which we commit, is done directlye
against the person of God hym selfe,
as hath bene declared before, whose
Majestie is infinite: therefore the of-
fence or guylt of euery such sinne is
infinite, and consequently deserueth
infinite hatred and infinite punish-
ment at gods handes. Hereof foloweth
the reason of diuers thinges both
said and done by God in the scrip-
ture, & taught by diuines touchinge
the matter of mortall sinne, which seeme
to auange vnto the wisdom of the
worlde, and in deede scarce credible:
first of all, that dreafull punishmēt
eternall and irreuocable damna-
tion of so manie thousande, yea
millions of Angels created to glorie,
with almost infinite perfection, and
that for one onely sinne, once com-
mitted, and that onely in thought,
diuines doe holde.

Rom. 8.
1. Cor. 1

The pu-
nishment
of angels

Secondlye, the rigorous pun-
ishment of our first parents Adam
and Eue and all their posteritie, for
the sinne of one seely aple: for which
fault besides the chastysinge of the
sunders them selues, and all the

Of Adam
and Eue.

creatures of the earth for the same
and all their children and offspring
after them, both before our redemption
and since (for albeit we are de-
liuered from the guilt of that sinne
yet temporall punishments remaine
vpon vs for the same, as hunger
thirst, cold, sickenes, death, and
thousand miseries more,) besides all
the infinite men damned for the
same before the comminge of Christ
by the space of fower thousand yeres
and also synce, as infidels which are
not baptized, and others: besides
this, (I say, which in mans reason
maye seeme seuerer enough) gods
wrath and iustice could not be satisfi-
ed, except his owne sonne had come
downe into the worlde, and taken
our flesh vpon hym, & by his payne
satisfied for the same. And when he
was come downe and had in our
fleshe subiected hym selfe vnto his
fathers iustice, albeit the loue his
father bare hym were infinite, and
euery litle paine that he tooke for
vs, or at leastwise euery litle droppe
of bloode which he shed, had bene
sufficient for the satisfiynge of the
whole offences, for that his flesh
beinge vnited to his godhead made
euery such satisfactorie action of his

of infinite value and merite, and consequentye of infinite satisfactiō, for the infinitenes of Adams sinne: yet that God might shew the greatnes of his hatred & iustice agaynst sinne, he neuer left to laye on, & upon his one blessed deare sonne, vntill he had left no one whole peece of skinne on his flesh, nor droppe of bloode within his bodie: no not then, when he saw hym sorrowfull vnto death, & dyed in a sweate of bloode & water, and cryinge, o father myne, if it be possible, let this cuppe passe from me. And yet more pitifully after vpon the crosse. O my God, why hast thou forsaken me. Notwithstandinge all this (I say,) his father deliuered hym not, but layed on scryppe vpon scryppe, paine vpon paine, torment after torment, vntill he had rendred vp his lyfe & soule into his sayed fathers handes: which is a wondrousfull and dreadfull document of godes hatred agaynst sinne.

Esa. 53.

Mat. 26
Mar. 14
Luc. 22.

Mat. 27
Psal. 22
Esa. 53.

I might heere mention the sinne of Esau in selling his inheritāce for a little meate: of which S. Paule saith, he founde no place of repētāce after, though he sought the same with teares. Also the sinne of Saule who his sinne beinge but one sinne, and

The sinne
of Esau.

Gen. 25
& 27.
Heb. 12
of Saule.

E liij that

1.Re.15 that onely of omission, in not killing
 & 16. agag the kynge of Amalech and his
 1.Re.9. cattell, as he was willed, was vtterly
 & 15.& cast of by God for the same, (though
 16. he were his annointed and chosen
 seruant before) : and could not get
 remissid of the same, though both he
 & Samuell the prophet did greatly
 lament and be-waile the same synne.

2.Re.12 Also I might alleage the example
 Psal. 6. of Kinge Dauid, whose two synnes
 34.68. (albeit vppon his hartie repentance
 108. God forgaue : yet, besides all the
 101.29 weeping, fasting, watching, lying
 2.Re.12 on grownde, wearinge of sackcloth
 and other punishment of bodye that
 Dauid did vse, God punished the
 same with maruaylous seueritie, as
 with the death of Dauides sonne, &
 other continuall affliction vnto him
 as lonze as he liued. And all this to
 shew his hatred against synne, and
 thereby to terrifie vs from commit-
 ting the same.

Of this also doe proceede all those
 harde & bitter speeches in scripture
 touchinge sinners, which cominge
 from the mouth of the holye ghost
 (and therfore beinge most true and
 certaine) may iustlye geue all them
 greate cause of feare which lyue in
 ccl.40 synne as where it is sayed : death
 blood

Lib. 1. Par. 1. Chap. 6. (the nature of sinne.) 81
 boode, contention, edge of sworde,
 oppression, hunger, contencion, and
 whippes: all these things are created Psal. 10.
 for wicked sinners. And againe: God,,
 shall caine snares of fire by sinners, Psal. 9.
 builded with tempestuous wyndes,,
 shalbe the portion of their cuppe.,,
 Agayne, God wilbe knownen at the,,
 daye of iudgement vpon the sinner,,
 who shalbe taken in the worckes of,,
 his owne handes: many whippes,,
 shalbe vnto a sinner: let sinners be,,
 turned into hell: God shall scatter all Psal. 3.
 sinners God shall dash the teeth of Psal. 9.
 sinners in their mouthes: God shall Psal. 36
 scoffe at a sinner when he seethe his Psal. 14.
 daye of destruction cometh on: the Psal. 57
 sworde of synners shall turne into Psal. 36
 their owne hartes, thou shalt see Psal. 103
 how sinners shall perishe. The aimes,,
 of sinners shalbe crushed and broken: Psal. 140
 sinners shall wither from the earth,,
 desire not the glorie and riches of a,,
 sinner, for thou dost not know the,,
 conuersion which shall come vpon,,
 him: God hath geuen him riches to Eccle. 2.
 increase hym therewith: beholde the Psal. 72.
 daye of our Lord shall come, (a cruell Esa. 13.
 daye and full of indignation, wrath,,
 and fure) to make desolate the earth,,
 and to crush in peeces her synners,,
 within her. The iust man shall reioyse,,
 & v seinge

Psal. 57. I will sing this revenge, and then shall he
 washe his handes in the blood of sin-
 ners. These & a thousande such senten-
 ces more of scripture, which I omit,
 uttered by the holye ghost agaynst
 synners, maye instruct vs of their pi-
 tifull estate, and of the vnspeakable
 hatred of God agaynst them, as long
 as they persist in sinne.

Of all these considerations the
 holy scriptures doe gather one con-
 clusion greatlye to be noted and con-
 sidered by vs: which is, *miseros fa-*
cit populos peccatum. Synne bringeth
 men to miserie. And agayne: *Qui di-*
ligit iniquitatem odit animam suam: he
 which loueth iniquitie hateth his
 owne soule: Or (as the Angell Ra-
 phaell uttereth it in other wordes,
 they which commit sinne, are open ene-
 mies to their owne soules. Where-
 fore they laye downe to all men, this
 generall, seuerer, and most necessarie
 commaundement, vpon all the paines
 before recited. *Quasi a facie colubri fugi*
peccata. Flee from sinne as from the
 face of a snake. And againe: *caue ne*
aliquando peccato consentias. Beware
 thou neuer consent to sinne. For how-
 soeuer the worlde doeth make lytle
 accounte of this matter, of whom
 (as the scripture noteth) the sinners

is prayſed in his luſtes, & the wicked man is bleſſed, yet moſt certaine it is (for that the ſpिरite of God aduoucheth it.) qui facit peccatū ex diabolo eſt. 1. Ioh. 3.
 The which committeth ſinne is of the deuill, and therfore is to receaue his portion amonge deuills at the latter daye.

And is not all this ſufficient (Deare brother) to make vs deteſt ſinne, and to conceaue ſome feare in committinge therof? nay is not all this ſtrōg enough to batter their hartes which lie in ſtate of ſinne, and doe commit the ſame daylie without conſideration or ſcruple? what obſtinacie and hardnes of harte is this? ſurely we ſee the holye ghōſt prophesied true-lye of them when he ſayde, ſynners alienated from God are poſſeſſed with a furye like a ſerpent and like a deaſe cocatrice which ſtoppeth her eares to the enchaunter: this furye (I ſaye) is the furye or madneſſe of wilfull ſinners, which ſtoppe their eares lyke ſerpentes, to all the holy enchaunementes that God can uſe vnto them for their conuerſion, that is, to all his internall motiōs & good inſpirations, to all reſmorſe of their owne cōſciences, to all threatninges of holye ſcriptures, to all admoniſh-
 mentes

The obſtinacie of ſynners.

Pſal. 57

mentes of gods seruantes, & to all the other meanes which God can bestow for their saluation.

Good Lorde, who would commit a mortall sinne for the gayninge of ten thousande worldes, yf he considered the infinite Damages, hurtes, inconueniencies & miseries which doe come by the committinge of one sinne:

The losses that come by euery mortall synne.

Isa. I I.
& Iero.
bid.

- ¹ for first, he that sinneth mortallie, leese the grace of God inherent in his soule: (which is the greatest gift that God can geue to a creature in this lyfe) & consequentlie he leese all those thinges which dyd accompanye that graces: as the vertues infused, & the seuen gistes of the holy ghost, wherby the soule was bewtyfied in the sight of her spouse, and armed against the assaultes of her enemies. Secondlie, he leese the fauour of God, and consequentlie his fatherlye protection care & providence ouer hym, and gayneth hym to be his professed enemye. Which, how great a losse it is we may esteeme by the state of a worldie courtier, which should leese the fauour of an earthlie prince, and incurre mortall hatred by the same.
- ²
- ³

Thirdly he leese all inheritance, clayme, and title to the kyngdome

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of heauen, which is due onely by Rom. 6.
grace, as S. Paule noteth: and consequently deprieth hym selfe, of all dignities & commodities folowinge the same in this lyfe: as the conditiō which priueledge of a sonne of God, the cōmuniō of saintes, the protectiō of Angels, and the lyke. Fourethlye ⁴ he leeseeth the quiet, ioye, and tranquillitie of a good conscience, and all the fauours, cherisshmentes, consolations, and other cōfortes, wherewith the holie ghost is wonte to visite the mindes of the Just. Fyueythlye, he ⁵ leeseeth the merit and reward of all his good woorkes done sence he was borne, & whatsoeuer he doth or shall doe while he standeth in that state. Sixthlye he maketh hym selfe gilty: ⁶ of eternall punishment, and engroffeth his name in the booke of perdition, and cōsequentlye byndeth hym selfe to all these incōueniences wherto the reprobate are subiect, that is, to be inheritour of hell fyre, to be in the power of the Deuill and his Angels, to be subiect to all synne and temptation of sinne, & his soule (which was before the temple of the holy ghost, the habitation of the blessed trinitie, and place of repose for the Angels to visit) now to be the nest

nest of scorpions, & dongeon of deuils, and hym selfe a companion of the miserable damned.

7 Lastlye he abandoneth Christ, and
hym, makinge hym selfe a persecuter
of the same by treadinge him vnder
his feete. And crucifying him againe,
& defylinge his bloode (as S. Paule
sayeth) in synninge against hym
which dyed for sinne, and therefore
the same Apostle pronounceth a mar-
uailous heuie sentence against such
in these wordes: If we synne will-
fullye now after we haue receaued
knowledge of the truth: there remaineth
no more sacryfice for sinnes,
rather a certaine terrible expectatio
of iudgement, and emulation of fyre
which shall consume the aduersaries.
To which S. Peter agreeth, when
he sayeth: It had bene better not to
haue knowen the way of iustice, than
after such knowledge to slyde backe
agayne from the holye commaunde-
ment which was geuen.

Now then let our worldlings
goe & solace them selues with sinne
as much as they will: let them excuse
and pleasantly defend the same,
sayinge, pryde is but a pointe of
gentrie: glouttonie good fellowship,
lecher

Heb. 10

Feb. 6.

Rom. 26

Heb. 10

Rom. 6.

1. Pet. 2.

excuse
of synne.

lecherie and wantonnes a trycke of youth: and the lyke: they shall finde one daye that these excuses will not be receaved: but rather that these pleasant deuises, wilbe turned into traies. They shall proue that God will not be tested with, but that he is the same God still, and will aske as seuerie accounte of the as he hath done of other before, although it please not them now to keepe any accounte of their lyfe at all: but rather to turne all to disporte and pleasure, perswadinge them selues, that howeuer God hath delt with other before, yet he will forgeue all to them: but the holye scripture reasoneth after an other manner, which I would haue euery wise Christian to consider.

Gal. 6.

S. Paule comparinge the Jewes Rom. II. sinne with ours, maketh this collection. If God spareth not the naturall boughes take heede least he spare not the. And therupon he inferred this admonition, noli altum sapere sed time. Be not to high minded, but feare. Againe, he reasoneth thus upon the olde and the new lawe: he, that broke the lawe of Moyses, be, large conuicted by two or three witnesses, died for the same without coma.

Heb. 10 commiseration or mercye: and how
 „ much more greuous punishmēt doth
 „ he deserue which breaking the law of
 „ Christ by wilfull sinne, treadeth the
 „ sonne of God vnder his feete, polluteth
 „ teth the bloode of the new testamēt
 „ and reprocheth the holye ghost: In
 „ lyke maner reasoneth S. Peter and
 „ S. Jude touchinge the sinne of An-

2. Pet. 2. gels and ours: yf God spared not the

Ep. Iud. Angels, when they sinned, but dyd
 „ thrust them downe to hell there to be
 „ tormented, & to be kept vnto iudgement
 „ with eternall chaines vnder
 „ darkenes: how much lesse will he
 „ spare vs? And agayne: yf the Angels

2. Pet. 2. which passe vs in power and strength
 „ are not able to heare gods execrable
 „ iudgement against them, what shall
 „ we doe? Agayne in an other place, he
 „ reasoneth thus: yf the iust man shall
 „ hardlye be saued, where shall the
 „ wicked man and sinner appeare? By

1. Pet. 4. which examples we are instructed to
 „ reason in lyke sorte yf God haue
 „ punished so seuerely our sinne in the
 „ Angels, in Adam, and in other be-
 „ fore recited what shall I looke for
 „ which haue comited so manye sinnes
 „ against him? yf God haue damned so
 „ many for lesser sinnes then myne
 „ be: what will he do to me for greater?
 „ yf

A good
 master of
 reason-
 ingo.

ye God hath borne longer with me,
 then he hath done with many other
 whom he hath cut of without geuing
 them time of repentance: what reaso
 is there, that he should beare longer
 with me? ye Dauid and other after
 their sinnes forgeuen them, to ke
 such paynes in afflictinge the selues
 for satisfactiō of the tēporall punish
 ment in this lyfe, what punishemēt
 remaineth for me either heere or in
 the world to come, for satisfaction of
 so manie sinnes committed? If it be
 true that our Sauicour saith, that the
 waye is harde, and the gate narrow
 wherby men goe into heauen, & that
 they shall aunswere for enery ydle
 worde before they enter there: what
 shalbe come of me which doe lyue so
 easie a lyfe, & doe keepe no accounte
 of my deedes, and much lesse of my
 wordes? ye good men in olde time
 did take such paynes for theyr salua
 tion, & yet (as S. Peter saith) the
 verye iust were scarce saued: what a
 state am I in which take no payne at
 all, but doe lyue in all kynde of plea
 sure and wordly delyghtes.

Math. 7.

Luc. 13.

Mar. 12.

These kyndes of consequentes
 were moze true and profitable for
 us, wherby we might enter into
 some consideration of our owne
 daunger

daunger, and into some feare of the iudgements of God, for want whereof the most parte of synnes amongest Christians are committed. For so the holye scripture describinge dyuers causes of wickednes amonge men putteth these two for principal. First the flatterye of the world: Quoniam laudatur peccator in desideriiis animæ suæ. For that the sinner is praysed in his lustes: And secondly, quia auferuntur iudicia tua a facie eius. For that the iudgements (o Lorde) are not before his face. And in the contrarie side speaking him selfe he saith: I haue kept the waies of our Lorde & haue not behaued my selfe impiously towards God. And he geueth the reason therof immediatlie. For that all his iudgements are in my sight. And againe I haue feared thy iudgements o Lorde. And againe, I haue bene mindfull of thy iudgements. And how profitable this feare is, he sheweth in the same place, demanding of godes hādes: for so he prayeth, stryking my flesh thorough, with thy feare o Lorde. And S. Paule (after he hath shewed to the Corinthians, that we must all be presented before the tribunaill of Christ), maketh this conclusion

Psal. 9.

How necessarye
it is to
feare.

Psal. 118.

clufion

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conclusion. **W**he knowinge therfore ^{2. Cor. 5}
these thinges doe perswade the feare
of our Lorde vnto men. And S. Peter
after a longe declaration of the ma-
iestic of God and Christ now rayning ^{1. Pet. 1.}
in heauen, concludeth thus, yf then
you call him father which doth iudge
every man accordinge to his workes
without exception of persons: doe
you lyue in feare duringe the tyme
of this your habitation vppon earth.
A necessarie lesson (no doubt) for all
men, but speciallie for those which by
reason of their synnes and wicked
life, doe remaine in displeasure and
hatred of God, and howe theye subiect
(as I haue shewed) to the furye of
his iudgements, which if they once
fall into, they are both irreuocable
and intollerable, & they may be fallen
into as easely, & by as manie wayes,
as a man may come to death, which
is infinite, especiallie to them who
by their wickednes haue lost the pe-
culier protection of God and good
angels (as I haue shewed) and haue
subiected them selues to the feendes
of darckenes, who do nothinge els
but seeke their destruction both of
bodye and soule, with as greate di-
ligence as they can. **W**hat wise man
then would but feare in such a case?
who

The daū-
ger of
them
vvhich
lye in
syane.

who coulde eate or drinke, or sleepe
quietlye in his bed vntill by the ho-
lye sacrament of penance, he had
discharged his conscience of mortall
synne? a litle stone fallinge from the
house vpon his head, or his horse
stumblinge vnder him as he rydeth,
or his enymie meetinge hym on the
highe waye, or an ague comminge
with eatinge or drinkeinge a litle to
much, or ten thousande chaunces
besydes (wherof he standeth daylie
and hourelye in daunger) may rid
him of this lyfe and put hym in that
case, as no creature of this world, nor
anye continuance of tyme shalbe able
to delyuer hym thence againe. And
who the wolde not feare? who wolde
not tremble? our Lorde of his mercye
geue vs his holye grace, to feare
hym as we should doe, and to make
such accounte of his iustice, as he by
threatninge the same wolde haue vs
to doe. And then shall not we delay
the tyme, but resolue our selues to
serue hym whiles he is content
to accept of our seruice, and to
pardon vs all our offences,
if we woulde once make
this resolution from
our harte.



An other consideration for the further iustifyinge of godes iudgements and declaration of our demerit, taken from the maiestie of God and his benefites towardes vs.

CHAP. 7.

Albeit the most parte of Christians through their wicked lyfe arrive not to that state wherein holy David was, when he Psal. 118
 layed to God, thy iudgementes of
 thy worde are pleasant vnto me, as in
 neede they are to all those that lyue
 vertuously & haue the testimonie of
 a good conscience: yet at leastwise,
 that we maye saye with the same
 prophet, the iudgementes of our Psal. 118
 Lorde are new and iustified in them
 selues: And agayne, thou art iust o
 Lorde and thy iudgement is right: I
 haue thought good to adde a reason
 or two more in this chapter, wherby
 it may appeare how greate our of-
 fence is towardes God by sinninge
 as we doe, and how righteous his
 iudgementes and iustice are agaynst
 vs.

vs for the same.

The ma-
iestie of
God.

And first of all is to be considered the maiestie of hym agaynst whom we sinne: for most certaine it is, (as I haue noted before) that euery offence is so much the greater, and more greuous, by how much greater and more noble the person is against whom it is done, and the partie offendinge more base and vile. And in this respect God (to terrifie vs from offendinge hym) nameth hym self oftē with certaine titles of maiestie as to Abraham, I am an omnipotent Lorde: And agayne, heauen is my seate, & the earth is my footestool. And agayne, he comaunded Moyses to say to the people in his name, the ambassage, harden not your necke any longer, for that your Lorde and God, is a God of godes and a Lord of lordes, a greate God both potent and terrible, which accepteth nether person nor bribes.

Gen. 17

Esa. 66.

Deu 10.

First then I saye consider (gentle Christiā) of what an infinite maiestie he is, whom thou a poore woorme of the earth, hast so often & so contemptuously offended in this lyfe. Willst thou see in this worlde, that no mā dareth to offende openly, or saye a word agaynst the maiestie of a prince with

within his owne Dominions: & what
 is the maiestie of all the Princes vpon
 earth: compared to the thousand
 parte of the maiestie of God, who
 with a worde made both heauen and
 earth and all the creatures therein, & Psal. 148
 with halfe a worde can destroye the
 same agayne: whom all the creatures
 which he made, as the Angels, the
 heauens, & all the elementes besides,
 doe serue at a becke and dare not
 offend: onely a sinner is he which Iob. 9.
 emboldeneth hym selfe against this
 maiestie, and feareth not to offend
 the same, whom as the holye Catho-
 lique Church doth professe daylie, in
 her preface to the blessed sacrifice)
 the Angels do praise, the Domina-
 tions doe adore, the powers do trem-
 ble, & the highest heauens together,
 with Cherubins and Seraphins doe
 daylie honour and celebrate.

Remember then (deare brother)
 that euery tyme thou doest commit
 a sinne thou geuest a blow in the
 face to this greate maiesticall God,
 who (as S. Paule sayeth) dwelleth in 1. Tim.
 an vnaccessible light which no man
 in this world, can abyde to looke
 vpon: As also it appeareth by the
 example of S. Iohn euangelist, who
 fell downe dead for very feare at the
 appear

Apoc. 1. appearance of Christ vnto hym, as
him selfe testifieth: and whē Moyses
desired to see God once in his lyfe, &
made humble petition for the same
God answered, that no man could
see hym and lyue: but yet (to satisfie
his request, and to shew hym in parte
what a terrible and maiesticall God
Exo. 33. he was,) he tolde Moyses, that he
should see some peece of his glorie
marry he added, that it was needfull
he shoulde hyde hym selfe in the hole
of a rocke, & be couered with gods
owne handes for his defence, while
God, (or rather an Angell sent from
God as all deuines doe interprete)
dyd passe by in glorie. And when he
was past: God tooke awaye his hand
& suffered Moyses to see the hynde
partes onely of the Angell, which
was notwithstandinge, most terrible
to beholde.

The prophet Daniell also describeth
the maiestie of this God, shewing
vnto hym in vision, in these wordes
Dani. 7. I did see (saith he) whē the thrones
were set, and the olde of man many
dayes sat downe: his apparell was all
white as snow: his heare lyke vnto
pure woolle, his throne was of
flame of fyre, and his chariotes were
burninge fyre, a swifte floud of fyre
came

came from his face : a thousand
thousandes did serue hym , and ten
thousand hundred thousandes dyd
kiss him, he sate in iudgement, & the
bookes were opened before hym. All
this and much moze is recorded in
scripture , to admonishe vs therby
that a prince of maiestie he is whom
synner offendeth.

Imagine now (brother myne) that
thou seest this greate kynge sittinge
in his chaire of maiestie , with cha-
racteres of fire, vnspeakeable light, and
infinite millions of Angels aboute
him, as the scripture reporteth. Ima-
gine further , (which is most true)
that thou seest all the creatures in
the world stand in his ptesence , and
assemblinge at his maiestie , and most
reuerently attendinge to doe that for
which he created them: as the heauens
moue aboute the Sonne, moone, &
starres to geue light : the earth to
bringe forth sustenance : & the lyke.
Imagine further that thou seest all
these creatures (how bigge or litle
euer they be) to hange and depēde
vpon the power and vertue of
God: wherby they stande, moue , and
assiste: and that there passeth from
God , to eche creature in the world,
unto every parte that hath motion

A contē-
plation
of the
maiestie
of Gods.

or beinge in the same, some beame of his vertue : as from the sunne, we see infinite beames to passe into the ayer. Consider (I say) that no parte of any creature in the world (as the fishe in the sea, the grasse on the ground, the leaues of the trees or the partes of man vpon the face of the earth) can grow, moue, or consist without some litle streame of vertue and power come to it continually from God. So that thou must imagine God to stand as a most maiestical sunne in the middest : and from hym do passe forth infinite beames of streames of vertue to all the creatures that are either in heauen, earth, the ayer, or the water, and to euery parte thereof: and vpon these beames of his vertue, all creatures do hang & yf he should stoppe but any one of them, it would destroye & annihilate presētly some creature or other. Therefore I say yf thou shalt consider touching the maiestie of God, and the infinite dread that all creatures haue of hym except onely a sinner: (for the deuill also doe feare hym as Saint Iames saith :) thou wilt not meruaile at the seuerer iudgment of God, appointed for his office. For sure I am, the very shame of the worlde maketh

to haue more regarde in offendinge
the poozest frinde we haue in this
worlde, then a wicked man hath in of-
fendinge God: which is an intollera-
ble contempt of so greate a maiestie.

But now if we adioine to this
contemplation of maiestie, an other
consideration of his benefites be-
lowed vppon vs: our default will
growe to be farre greater, for that
to iniurye hym who hath done vs
good, is a thinge most detestable
when in nature it selfe. And there was
 neuer yet so fearece a harte, no not
amongest brute beastes, but that it
might be wonne with curtesie and
benefites: but much more amongst
reasonable creatures doth benefi-
cence preuaile, especiallie if it come
from greate personages, whose loue
and frindshippe (declared vnto vs
in small gyftes) both greatlye
winde the hartes of the receauers to
loue them agayne.

A confi-
deration
of the
benefites
of God.

Consider then (deare Christian)
the infinite good turnes and bene-
fites which thou hast receaued at
the handes of this great God, thereby
winne the to his loue, & that thou
wouldest leaue of to offende and in-
iurie him, & albeit no tongue created,
ether of man or Angell, can expresse

If thou the

the one halfe of these gyftes which thou hast receaued from hym, or the value of them, or the greate loue and hartie good will wherewith he bestowed them vppon the: yet for some memorie sake, I will repeate certain generall & principall pointes thereof wherunto the rest may be referred.

The benefit of
creation.

First then he hath bestowed vpon thee, the benefit of thy creatiō, whereby he made thee of nothinge to the likenes of him selfe, and appointed thee to so noble an ende as is to serue him in this lyfe, and to raigne with him in the lyfe to come, furnishing thee for the present with the seruice and subiection of all creatures. The greatnes of this benefite may partly be conceaued, yf thou doe imagine thy selfe to lacke but any one parte of thy bodie, as a legge, an arme, an eye, or the lyke: & that one should freely geue the same vnto thee: or if thou wantedst but any one sense, as that thou were deafe or blynde, and one should restore sight or hearing vnto thee: how wouldest thou esteeme this benefite? how much wouldest thou professe thy selfe beholding vnto hym for the same? and yf the gyft of one of these partes onely woulde seeme such a benefite vnto thee

thee: how greate oughtest thou to
esteem the free gyft of so many par-
tes together?

Adde to this now (as I haue sayd)
that he hath created thee to the like-
nes of no other thinge, but of hym
selfe, to no other ende, but to be his
honorable seruante in this worlde,
and his compartener in kynglie glo-
rie for all eternitie to come: and this
he hath done, to thee, beinge onely a
peece of dutte or claye before. Now
imagine thou of what maner of
loue proceeded this. But yet adde
further, how he hath created all this
magnificent world for thee, and all
the creatures therof to serue thee in
his busines: the heauen to gouerne
thee, and geue thee light: the earth
and ayer and water to minister most
infinite varietie of creatures for thy
life and sustenance: and hath made
thee Lorde of all, to vse them for thy
comforte and his seruice: and what
magnificent gyftes are these: what
shamefull ingratitude is it, to turne
the same to the dishonour and iniurie
of so louinge a geueer as thou doest,
to vse them to serue the in sinne.

But yet consider a litle further, the
benefite of thy redemption, much
greater then all the former: which is,
that

The be-
nefit of
redem-
ption.

1. Pet. 2.

that thou hauinge lost all those former benefites againe, and made thy selfe guiltye by synne of eternall punishment wherto the Angels were now deliuered for their synne committed before: God chose to redeeme thee, and not the Angels, & for satisfaction of thy fault, to deliuer his owne onely sonne to death for thee. O Lord, what harte can conceaue the greatnes of this benefite? Imagine thy selfe, (beinge a poore man,) haddest committed a greuous cryme agaynst a Kynges maiestie together with some greate man of his cheefest nobilitie, and that the Kyng beinge offended highlye with you both should notwithstandinge pardon thee, & put the noble man to death and further also, (beinge no other waye to saue thy lyfe) should laye the paines of death due to thee, vpon his onely sonne & heyre, for thy sake: how much wouldest thou thinke that this Kyng loued thee? how greatlye wouldest thou esteeme thy selfe beholdinge and bounde to that yonge Prince, which should offer himselfe to his fathers iustice to dye for thee a poore worme, (and not for the noble man as he would not dye for the Angels?) and to put his head in

he haulter for thine onely offences?
 couldest thou ever haue the harte to
 become enemie to this man after, or
 willingly and wittingly to offend
 hym: and yet such is our case, & much
 more bounden towards Christ and
 his father, whom the most of vs not-
 withstandinge doe daylie offend,
 dishonour, and iniurye by synne.

But yet there followeth more
 benefites of God vnto vs, as our vo-
 cation and iustification: vocation,
 wherby he hath called vs from infi-
 delitie, to the state of Christians: and
 wherby made vs partakers of this our
 redemption, which infidels are not
 or albeit he payed the ransome for
 all in generall: yet he hath not im-
 parted the benefite therof to all, but
 to such onlie as best it pleased his di-
 uine goodnes to bestow, it vpon. After
 which folowed our iustificatio wher-
 by we were not onely set free from all
 our sinnes committed befoze, & from
 all payne and punishment due to the
 same: but also our soules bewtified &
 enriched with the infusion of his
 holie grace, accompanied with the
 vertues, theologicall, as faith, hope &
 charitie, and with the gyftes of the
 holye ghost: and by this grace we are
 made iust and righteous in the sight

The be-
 nefites of
 vocation
 and iusti-
 fication.

Rom. 8.
 1. Cor. 1

Rom. 5.
 1. Co. 13
 Esa. 11.

of God, & entitled to the most blessed inheritance of the kyngdome of heauen.

The benefite of the sacraments.

After these doe ensue a greater number of benefites together, (as to vs beinge now made the children and deare scindes of God) and euery one of them, of infinite price & value. As the gyft of the holy sacramentes, left for our comfort and preseruatiō, beinge nothinge els but conduits to conuey godes grace vnto vs, especiallie these two which appertaine to all, to wit, the sacrament of penance, and of his blessed bodye & bloode, whereof the first, is to purge our soules from sinne, the seconde to feede and cōforte the same after she is purged. The first is as a bathe made of Christ his owne bloode, to wash and hath out woundes therin: the seconde as a most comfortable and riche garmēt, to couer our soule withall after she is washed. In the first, Christ hath left all his authoritie with his spouse the church, which he hath in heauen to remit sinnes: in the seconde he hath left him selfe and his owne flesh and bloode to be a precious foode, to cherishe her withall.

The vse of sacramentes.

Besides all these, there is yet another gifte named our preseruatiō, whereby

wherby God hath preserved vs from
 so manie daungers into which other
 haue fallen, and wherein we had fallē
 also, yf godes holye hande had not
 stayed vs: as from heresie and infide-
 ritie, & manie other greuous sinnes:
 and especiallie from death & damna-
 tion, which longe a goe by our wic-
 kednes, we deserued it to haue bene
 executed vpon vs. Also there are the
 benefites of godlie inspirations and
 admonitiōs, wherby God hath oftē
 both knocked in wardlye at the doore
 of our conscience, and warned vs
 outwardlye by so many wayes and
 meanes as are good bookes, good
 sermons, good exhortations, good
 compaignie, good exāples of others,
 and a hundred meanes els, which he
 diuers tymes hath and doth vse,
 whereby to gaine vs and our soules
 into his eternall kingdome, by stir-
 ringe vs to abandon vitious lyfe, &
 betake our selues to his holy and
 chaste seruaice.

The be-
 nefite of
 preserua-
 tion and
 inspira-
 tion.

Apoc. 5

All which rare and singuler bene-
 fits beinge measured, ether accor-
 ding to the value of them selues, or
 according to the loue of that harte
 from which they do proceede, ought
 to moue vs most vehementlie, to gra-
 titude towardes the geener. Which

¶ v

grati-

gratitude shoulde be, to resolute our selues at length to serue him vnfa-
nedlie, and to prefer his fauoure be-
fore all worldlie or mortall respectes
whatsoever. Or if we can not obtaine
so much of our selues, yet at leastwise
not to offende hym anye more by our
sinnes and wickednes.

There is not so feerce or cruell a
nature in the worlde, (as I noted
before) but is mollified, allured, and
wonne by benefites : And stories do
make reporte of straunge examples
in this kynde , euen amonge brute
beastes, as of the gratitude of lyons,
dogges, and the lyke, towards their
maisters and benefactours. Onlie an
obstinate sinner is he, amonge all the
sauage creatures that are , whom
neither benefites can moue, nor coun-
tesies can mollifie, nor promises can
allure, nor gistes can gayne to the
faithfull seruice of God his Lord and
maister.

Alien.
in hist.
animal.

The in-
collera-
ble in-
gratitude
of a syn-
ner.

The greatest synner that is in the
worlde, if he geue his seruaunte but
twentie nobles a yere , or his tennant
some litle farme to lyue vpon, & yf for
this they serue him not at a becke
he cryeth out of their ingratitude
yf they shoulde further maliciously
seeke to offende hym, & to ioyne with

his professed enymye against hym:
 how intolerable a matter woulde it
 seeme in his sight? and yet he hym
 selfe, dealinge much more ingratus-
 lie & iniuriously with God thincketh
 it a matter of no consideration, but
 easely pardonable. I say, he dealeth
 more ingratuslie with God, for that
 he hath receaved a thousand for one
 in respect of all the benefites that a
 mortall man can geue to an other.
 for he hath receaved all in all from
 God: the bread which he eateth, the
 ground which he treadeth on, the
 light which he beholdeth together
 with his eyes to see the sunne, & final-
 ly whatsoeuer is with in or without
 his bodie: as also the mynde with the
 spirituall gyftes therof, wherof eche
 one is more worth then a thousand
 bodies: I say also that he dealeth
 more iniuriously with God, for that
 notwithstandinge al these benefites he
 serueth godes open enimie the Dewill,
 committeth daily sinne & wickednes,
 which God hateth more then any
 creature created can hate a mortall eni-
 mye, beinge that in very deede which
 he persecuted his Sonne our Saviour,
 with such hostilitie, as it tooke his
 most precious lyfe from hym, and
 layed hym fast to the woode of the
 crosse

Sinne
 perse-
 cuted
 Christ
 vnto
 death.

croffe.

Gode s
complainte
against
sinner.

Psal. 34.

Iere. 2.

Esa. 1.

Of this extreme ingratitude and insurie, God hym selfe is enforced to complaine, in diuers places of the scripture, as where he sayth. Retribue-
bant mihi mala pro bonis. They returned me home euill for good. And yet much more vehementlie in an other place, he calleth the heauens to witnes of this iniquitie, sayinge: Obstupefcite cœli super hæc. O you heauens be you astonished at this. As yf he should saye by a figuratiue kynde of speech goe out of your wittes you heauens with meruaile, at this incredible iniquitie of man towardes me. For so he expoundeth the whole matter more at large in an other place: Audi-
te cœli & auribus percipe terra: harken ye heauens, and thou earth bende hither thine eares: filios enutriui & exaltaui, ipsi autem spreuerunt me. I haue nouzished vp children and haue exalted them, and now they contemne me. What a pityfull complainte is this of God against most vile and base wormes of the earth? but yet God amplyfieth this iniquitie more by certaine exam-
ples and comparisons. The ore (sayeth he) knoweth his owner, and the asse knoweth the maunger of his Lorde and maister: but yet my people knoweth

knoweth not me. **W**ho be to the sinfull natiō, to the people loaden with iniquitie, to this noughtie seede, to wicked children. **W**hat complaint can be more vehement then this? what threatninge can be more dreadfull then this woe, commynge from the mouth of hym which may punish vs at his pleasure?

Wherefoze (deare brother) yf thou haue grace, cease to be vngreatfull to God any longer: cease to offend hym which hath by so many wayes reuented thee with benefites: cease to render euill for good, hatred for loue, contempt for his fatherlie affection towards thee. **H**e hath done for

Isa. 4.

thee all that he can: he hath geuen thee all that thou art: yea and (in a certayne maner) all that he is worth hym selfe: and meaneth besydes to make thee partaker of all his glorie in the world to come, & requirerth no more for all this at thy handes, but loue & gratitude. **O** (deare brother) why wilt thou not yelde hym this? why wilt thou not doe as much to him, as thou wouldest haue an other man to doe to thee, for lesse then the tenthousandth part of these benefites which thou hast receaued? for I dare well saye, that if thou haddest geuen
a man

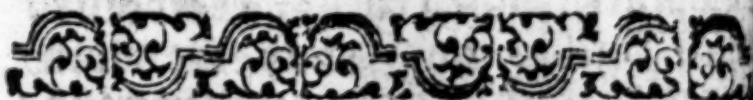
Causes
of loue
in God
besides
his bene-
fices.

a man but an almes at thy doze, thou
wouldest thinke him bounde to loue
the for it, albeit thou haddest no-
thinge in thee worth loue besydes.
But now thy Lorde (besides these
gistes,) hath infinite causes to make
thee loue hym, that is, all the causes
which any thinge in the world hath
to purchase loue, & infinite more be-
sides. For, yf all the perfections of all
thinges created in heauen and earth
(which doe procure loue) were put
together in one : as all their bewtie,
all their vertue, all their wisdomes,
all their sweetnes, all their nobilitie,
all their goodnes, & the lyke : yet thy
Lorde and Sauour whom thou com-
temnest, doth passe all this, and that
by infinite, and infinite degrees : for
that he is not onlie all these thinges
together : but also he is verie bewtie
it selfe, vertue it selfe, wisdomes it
selfe, sweetenes it selfe, nobilitie it
selfe, goodnes it selfe, and the vertue
fountaine and wellspringe, wher-
hence, all these thinges are deriued
by litle peeces and parcells vnto his
creatures.

Be a shamed then (good Christian)
of this thy ingratitude, to so greater
so good, and bountifull a Lorde : and
resolue thy selfe for the tyme to come,

to amende thy course of lyfe and be-
 haviour towards hym. Saye with
 the prophet, which had lesse cause to
 saye so then thou. Domine propitiare Psal. 24.
 peccato meo multum est enim. **O** **L**orde
 pardō me myne offence for it is greate
 in thy sight. I know there is nothing
 (o Lorde) which doth so much dis-
 please thee, or drye vp the fountaine
 of thy mercye, & so bindeth thy hādes
 from doinge good, as ingratitude
 in the receyuers of thy benefites?
 wherein hetherto I haue exceeded
 all others: but I haue done it (o lord)
 in myne ignorance, not consideringe
 thy gyftes vnto me, nor what ac-
 counte thou wouldest demaunde
 againe of the same. But now seinge
 thou hast vouchsafed to make me
 worthy of this grace also, wherby
 to see and knowe myne owne state &
 default: I hope herafter by direction
 of the same grace of thyne, to shew
 my selfe a better child towards thee.
O **L**ord I am ouercome at the lēgthe
 with cōsideratiōs of thy loue: & how
 can I haue the harte to offend thee
 hereafter, seinge thou hast preuented
 me so many wayes with benefites,
 when I demaunded not the
 same? can I haue handes euermore
 to synne agaynst thee, which hast
 geuen

geeuē by thyne owne most tender handes, to be nayled on the crosse for my sinnes heretofore? no, no, it is to greate an iniurie against thee (o Lorde) and woe worth me that haue done it so often heretofore. But by thy holye assistance, I trust not to returne to such iniquitie for the tyme to come, to which (o Lorde) I beseech thee for thy mercie sake, from thy holy throne of heauen, to saye Amen.



Of what opinion and feelinge we shalbe, touchinge these matters, at the tyme of our death.

CHAP. 8.



The holye scriptures doe teach vs, and experience maketh it playne, that duringe the tyme of this lyfe, the commodities, preferments, & pleasures

The in-
iurston
of some
iaries.

of the world, doe possesse so strongly the hartes of many men, & doe holde them chayned with so forcible enchaynmentes, beinge forsaken also vpon their last desertes of the grace of God: say and threaten what a man can

can, and bringe againſt them all the whole ſcripture euen from the beginninge of geneſis to the end of the Apocalips, (as in deede it is all againſt ſinne and ſinners:) yet will it preuaile nothinge with them, beinge in that lamentable caſe, as ether they beleue not, or eſteeme not, whatſo-
 euer is ſayde to that purpoſe, againſt their ſetled lyfe and reſolution to the contrarie. Of this we haue infinite Gen. 19.
 examples in ſcripture: as of Sodome & Bomorra, with the cyties aboute, which coulde not heare the war-
 ninges that good Lot gaue vnto the. Also of Pharas, whom, all that euer Exo. 6. 7
 Moyses could doe, ether by ſignes or 8. 9.
 ſayinges, moued nothinge. Also of Judas, who by no faire meanes or Mat. 26.
 threatninges, vſed to hym by his diſci-
 ples, would chaunge his wicked re-
 ſolution. But eſpecialie the prophets ſent from God, from tyme to tyme, to
 ſuade the people fro their nough-
 tye lyfe, and conſequentlie from the
 plagues hanginge ouer them, doe
 beare abundant teſtimonie of this,
 complaininge euerie where, of the
 hardnes of ſinners hartes, that wold
 not be moued with all the exhorta-
 tions, preachings, promiſſes, allure-
 ments, exclamations, threatninges,
 thunde-

thunderinges that they could vse.
 Zach. 7. The prophet zacharie shall testifie
 for all in this matter who sateth of
 the people of Israell a litle before
 their destruction. Hoc ait dominus exer-
 cituum et cetera. This sayeth the Lorde of
 hostes: iudge iustlie: and so forth. And
 presently he addeth: And they would
 not attend, but turninge their backs
 went away, and stopped their eares,
 to the ende they might not heare, and
 they did put tyeir hartes as an adan-
 mant stone, to the end they might
 not heare the lawe and the wordes
 which God did send in his spirite, by
 the handes of the former prophetes,
 wherby godes greate indignation
 was: stirred vp.

This then is and alwayes hath
 bene the fashion of worlblinges, and
 reprobate persons, to harden their
 hartes as an adamant stone, agaynst
 any thinge that shalbe tolde them
 for the amendement of theyr lyues
 and for the sauinge of their soules.
 Whyles they are in health and pro-
 speritie, they will not know God, as

El. 1. Marie yet as the prophet saith: God
 will haue his daye, with these men
 also when he wilbe known. And that

Psal. 9. is, cognoscetur dominus iudicia faciens.

God

God wilbe knowen when he begyn-
neth to doe iudgement, and this is
at the daye of Death, which is the
next doze to iudgement, as S. Paule Heb. 9.
testifieth, sayinge, it is appointed
for euill men once to dye, and after
that ensueth iudgement.

This I saye is the day of God Isa. 2. 13
most terrible, sorrowfull, and full of 34. 37.
tribulation, to the wicked, wherin 61.
God wilbe knowen to be a righteous
God, and to restore to euery man ac-
cordinge as he hath donne while he
liued: As S. Paule sayeth or as the 1. Cor. 5
prophet describeth it, he wilbe kno-
wen to be a terrible God, and such a Psal. 75.
one, as taketh awaye the spirite of
princes, a terrible God to Kinges of
the earth. At this daye, as there wilbe
greate change in all other thinges,
mirth wilbe turned into sorrow,
laughinges into weepinges, pleasures
into paynes, stoutnes into feare,
proude into dispaire, and the like: so
speciallie will there be a straunge
alteration in iudgemēt and opinton:
or that the wisdomē of God, wher-
of I haue spoken in the former chap-
ters, & which (as the scripture saith) 1. Cor. 3
is accounted folye of the wise of the
worlde, will then appeare in her
secretē, & as it is in very deede, wilbe
con-

The greate
change
of thin-
ges at the
daye of
death.

cōfessed by her greatest enemies, to be
 Rom. 8. onely true wisdom: and all carnall
 1. Cor. 1 wisdom of worldlings, to be meere
 folye, as God calleth it.

ap. 8. This the holye scripture setteth
 downe clerely when it describeth the
 verie speeches and lamentations of
 the wise men of this worlde at the
 last daye, sayinge touchinge the vec-
 tuous whom they dispised in this
 lyfe. Nos incensati. et ce. we senseles me
 did esteeme their lyfe to be madnes,
 and their end to be dishonorable but
 looke how they are now accounted
 amōge the children of God, and their
 portion is with the sainctes? We
 hauenerred from the way of trueth,
 & the light of righteousness, hath not
 shined befoze vs, nether hath the
 soane of vnderstandinge appeared
 vnto vs. We haue weried out our
 selues in the waye of iniquitie & per-
 dition, and we haue walked craggie
 pathes: but the waye of our Lorde we
 haue not knowen. Hyther to are the
 wordes of scripture: wherby we may
 perceiue, what great chaūge of iudge-
 ment there wilbe, at the last daye,
 from that which men haue now, of
 matters: what confesseinge of folye,
 what acknowledginge of errour,
 what hartie sorow for labour lost,
 what

what fruiteles repētāce for hauinge
 runne awrie. Oh that men would
 rōlnder these thinges now. We haue
 wried out our selues (sayeth these
 miserable men) in the waye of iniqui-
 tie and perdition, & we haue walked
 craggie pathes. What a Description
 is this of lamētable wordlinges who
 beate their braynes daylie, & wearie
 out them selues in pursuite of vanti-
 tie & chaffe of this world, for which
 they suffer notwithstandinge more
 paine often times, than the iust doe
 in purchasinge of heauē: & whē they
 arriue to, at the last daie, wried and
 worne out with trouble & toyle, they
 finde that all their labour is lost, all
 their vexation taken in vaine. For
 that the litle pelfe which they haue
 gotten in the worlde, and for which
 they haue struggled so sore, will helpe
 them nothinge, but rather greatlye
 afflicte and torment them. For better
 vnderstandinge wherof, it is to be
 considered, that three thinges will
 principallie molest these men at the
 daye of their death, and vnto these
 may all the rest be referred.

The first is the excessive paynes
 which common ye men suffer in the
 separation of the soule and bodie,
 which haue lyued so longe together
 as

The first
 matter
 of misfe-
 rie in
 death.

as two deare frendes, vnited in loue and pleasure, and therfore most loth to parte now, but onelye that they are enforced therunto. This payne may partlye be conceaued by that, yf we would dryue out lyfe, but from the left parte of our bodye, (as for exaple out of our litle finger, as surgeons are wont to doe when they will mortifye any place, to make it breacker) what a payne doth a man suffer before he be dead? what raginge griefe doth he abide? and if the mortifyinge of one litle parte onelye, doth so much afflicte vs: Imagine, what the violent mortifyinge of all the partes together will doe. For we see that first the soule is driuen by death to leaue the extreamest partes, as the toes, feete & fyngers: then the legges and armes, and so consequentiallye one part dyeth after an other, vntill lyfe be restrained onelye to the harte, which holdeth out longest as the principall parte, but yet finallye be constrained to render it selfe though with neuer so much payne and resistance, which paine how greate and stronge it is, may appeare by the breakinge in peeces of the verye stringes & holdes wherewith it was enuyroned, though the excessive behemencie of this

Deadlye

deadlye torment.

Maye yet before it come to this pointe to yelde, no man can expresse the cruell conflict that is betwixt death and her, and what distresses she abyde in tyme of her agonie.

Imagyne that a prince possessed a goodlye citie in all peace, wealth and pleasure, and greatlie freinded of all his neighbours aboute hym, who promise to assiste him in al his deedes & assayes, & that vpon the sodayne his mortall enymie should come and besyge this citie, and takinge one holde after an other, one wall after another, one castell after an other, should dryue this prince onely to a little tower and besiege him therein, all his other holdes beinge beaten downe, & his men slaine in his sight what feare anguyshe and miserie should this prince be in: how often would he looke out at the windowes and loope holes of his tower, to see whether his friendes & neighboures would come to helpe hym or no: and if he saw them all to abandone hym, and his cruell enemye euen readie to reacke in vpon hym: would he not be in a pityfull plight trow you? And when so fareth it with a poore soule, at the houre of death. The bodye wherein

A similitude expressing the paynes of death.

wherein she reigned lyke a Holy prince
 celle in all pleasure, whyles it flo-
 rished, is now battered & ouerthro-
 wen by her enemye, which is death.
 the armes, legges and other partes
 wherewith she was fortified, as with
 walles and wardes duringe times
 of health, are now surprised and
 beaten to the ground, and she is
 driuen onely to the heart, as to the
 last and extremest refuge, where she
 is also most fearcely assailed in such
 sorte as she can not hold out longer.
 Her deare frendes which soothed her
 in tyme of prosperitie, and promised
 assistance, as youth, physicke, and
 other humane helpes, doe now bet-
 terlye abandone her: the enemye will
 not be pacified or make any league,
 but night and daye assaulteth this
 turret where in she is, & which now
 begynneth to shake and shiner in
 peeces, & she looketh hourelye when
 her enemye in most raging & dread-
 full manner, will enter vpon her. What
 thinke you is now the state of this
 afflicted soule? It is no maruaile yf a
 wise man become a foole, or a stowte
 worldlinge most abiect, in this instant
 of extremitie, as we often see they
 doe in such sorte, as they can dispose
 of nothing well ether towards

God oꝛ the world at this houre: the
 cause is the extremitie of paines, op-
 pressinge their myndes, as S. Austen Ser. 48.
 also proueth, and geueth vs ther- ad Frat.
 withall a most excellent forewar- in cremo.
 ninge, yf men were so happie as to
 follow it. **W**hen you shalbe in your
 last sicknes Deare brethzen (sayeth
) o how harde & painfull a thinge
 will it be for you to repent of your
 faultes committed, & of good Deedes
 committed, and why is this? but onely
 that, all the intention of your
 mynde will runne thither, where all
 the force of your paine is. **M**anie im-
 pedimentes shall let men at that Day.
 the payne of the bodye, the feare
 of death, the sight of children, for
 the which their fathers shall often
 times thinke the selues oftē Dāned,
 the weepinge of the wife, the flatter-
 inge of the world, the temptation of
 the Deuill the dissimulation of phi-
 lions for lurre sake, and the lyke,
 beleue thou (o man) which readeſt
 is, that thou shalt quickelie proue
 this true vpon thy selfe, and ther-
 fore I beseeche the that thou wilt
 penance before thou come vnto
 this last Daye: dispose of thy house &
 make thy testament whyle thou arte
 whole, while thou art wise, while
 thou

„ thou art thyne owne man: for if thou
 „ tarye vntill the last daye, thou shalt
 „ be led whether thou wouldest not.
 „ Hitherto are S. Austens words.

The se-
 cond mat-
 ter of mi-
 serie in
 death.

Eccl. 41

The seconde thinge which shall
 make death terrible and greuous to
 a worldy man, is the sodeyne part-
 tinge, (and that for euer and euer
 from all the thinges which he loueth
 most deariely in this lyfe, as from his
 ryches, possessions, honours, offices,
 fayre buildinges, with their commo-
 dities goodlye apparell with ryches
 Jewels: fro wyfe, & children, kindred
 and frindes, and the like: wherewith
 he thought hym selfe a blessed man
 in this lyfe, and now to be plucked
 from them vpon the sodeine without
 euer hope to see or vse them agayne.
 Oh what a greefe, what a tozment
 will this be? for which cause the
 holye scripture saith: O mors quam
 amara est memoria tua, homini pacem habenti
 in substantiis suis? **D**eath heere
 bytter is thy memorie vnto a man
 that hath peace and rest in his sub-
 stance & riches, as who would saye
 there is no more bytternes or greue
 in the world to such a man, then
 remember or thinke on death only
 but much more to goe to it hym selfe
 and that out of hande, when it shall
 take

saied vnto hym, as Christ reporteth
 it was to the greate wealthie man
 in the ghospell, which had his barnes
 full and was come now to the hygh-
 est toppe of felicitie. Stulte hac nocte Luc. 12.
 animam tuam reperunt a te, quæ autem pa-
 asti, cuius erunt? thou foule, euen this
 night they will take thy soule from
 thee, & then who shall haue all that
 thou hast scraped together?

It is impossible I saue for any The sor-
row of
leauinge
all.
 tongue to expresse the dolefull state
 of a wordlye man in this instant of
 death, when nothinge that euer he
 hath gathered together with so much
 labour and toyle, and wherein, he was
 wont to haue so much confidence,
 will now doe hym good any longer,
 but rather afflict hym with the me-
 morie therof, consideringe that he
 must leaue all other and goe him selfe
 to geue accounte for the gettinge
 and vsinge of the same, (perhaps to
 his eternall dānation) whiles in the
 same tyme other men in the world
 do lyue merylye and plesantlie vpon
 what he hath gotten, litle remēbringe
 and lesse caringe for hym, which
 hath perhapes burninge in vquen-
 table fyre for the ryches left vnto
 them. This is a wofull & lamentable
 point, which is to bringe many a
 man

man to greate, sorow and anguyſhe
of harte at the laſt daye, when all
earthlie ioyes muſt be left, all plea-
ſures and comodities for euer aban-
doned. Oh what a dolefull daye of
partinge will this be what wilt thou
ſay, (my freende) at this daye? when
all thy glorye, all thy wealth, all thy
pompe, is come to an end. What art
thou the better now to haue liued in
credit with the world? in fauour of
princes? exalted, of men? feared, reue-
renced, & aduanced, ſeing now al-
is ended, & that thou canſt vſe thy
thinges no more?

The third
matter of
miſerie
in death.

Eccle. 10

But yet there is a third thing
which more then all the reſt will
make this daye of death to be trou-
bleſome & miſerable vnto a worldly
man, and that is, the conſideration
what ſhall become of him, both
bodye, and ſoule, and for his bodye
wilbe no ſmall horreur to thinke
that it muſt inherite ſerpentes beaſts
& wormes, as the ſcriptures ſayeth
that is, it muſt be caſt out to ſerue
for the foode of vermen, that bodye
meane which was ſo delicatelle ha-
ndled before, with varietie of meates
pillowes, and beddes of downe,
trymme ſet forth in apparell, and
other ornaments, where vpon the

wyn

winde might not blow, nor the sunne
 hyne: that bodye (I saye) of whose
 beautie there was so much pride
 taken, and wherby so greate vanitie
 and sinne was committed: that bodie
 which in this world was accustomed
 to all pamperinge, and could abide
 no austeritie or discipline must now
 come to be abandoned of all men, and
 left onely to be deuoured of wormes.
 Which thing albeit it can not but
 neede much horrour in the hart of
 any that lyeth a dyinge: yet is it
 nothinge in respect of the dreadfull
 cogitations*, which he shall haue
 touching his soule: as what shalce
 come of it? whether it shall goe after
 that departure out of the bodie? and
 then consideringe that it must goe to
 the iudgement seate of God, and
 there to receyue sentence, ether of
 inspeakeable glorie, or insupportable
 paines: he falleth to consider more in
 particuler, the daunger therof by
 comparinge godes iustice & threatnes
 set downe in scripture against sin:
 (as he doth) with his owne lyfe: he begyn-
 neth to examine the witnes which is
 his conscience, & he findeth it readie
 to laye infinite accusations agaynst
 hym, when he commeth to the place
 of iustice.

The co-
 gitation
 of the
 bodie.

With And

- And now (deare brother) begyn-
 neth the miserie of this man. For
 there is not a seuerer saynge of God
 in all the scripture, which commeth
 not now to his mynde to testify him
 with all at this instant: as if thou
 wilt enter into, lyfe, keepe the com-
 mandementes. He that sayeth he
 knoweth God and keepeth not his
 commaundementes, is a liar. man
 shall saye vnto me at that daye, Lord
 Lord, &c. not the heares of the lawe
 but the doers of the lawe shalbe iusti-
 fied. goe from me all workers of iniqui-
 tie. quitte into euerlastinge fier. Doe not
 you know that wicked men shall not
 possesse the kyngdome of God? be not
 deceiued, for nether fornicatours, ne-
 idolatours, nor adulteres, nor vn-
 cleane handlers of their owne bodies
 nor Sodomites, nor theeuers, nor
 couetous men, nor dronkardes, nor
 backbiters, nor extortioners, shall
 euer possesse the kingdome of God.
 you lyue accordinge to the flesh you
 shall die: & the workes of the flesh are
 manifest, as fornication, vncleane-
 wantonnes, luxurie, poysoninge
 enimities, contentions, emulation,
 hatred, stryfe, dissentions, secta-
 enuie murder, drunkenes gloutti-
 nie, and the lyke. Wherof I forgete
 y
- Mar. 19
 1. Ioh. 2.
 Math. 7.
 Rom. 2.
 Luc. 13.
 1. Cor. 6.
 Rom. 8.
 Gal. 5.

you as I haue tolde you before, that
 they which doe these things shall ne-
 ver attaine to the kyngdome of God. 2. Cor. 5
 We must all be presented before the
 tribunall of Christ, & euery man re-
 ceive particulare, accordinge as he
 hath donne in this lyfe good or euill
 euery man shall receiue accordinge
 to his workes: God spared not the
 angels when they sinned. You shall
 receiue accounte of euery idle worde
 at the Daye of iudgement, if the iuste
 shall scarce be saued, where shall the
 wicked man and sinner appeare? few
 shall be saued, & a riche man shall hardlie
 enter into the kyngdome of heauen.

All these thinges (I saye) and a
 thousand more touchinge the seue-
 ritie of godes iustice, & the accounte
 which shalbe demaunded at that
 daye, will come into his minde that
 hath a dyinge, and our ghostlye eni-
 mie (which in this lyfe laboured to
 keepe these thinges from our eyes,
 whereby the easier to draw vs to
 sinne) will now laye all & more to,
 before our face, amplifyinge and bz-
 inge euery pointe to the vttermost,
 alleaginge alwayes our cōscience for
 his witnes. Which when the poore
 soule in dyinge can not deny, it must
 needs terrifie her greatlie: for so we

Ierom. in
vita Hi-
larionis
abba.

Cyp lib.
de mor-
talit.

Possidon
in vita
August.

see that it doth daylie, euen manie
good and vertuous men. S. Ieremie
reported of holie S. Hillarion, whose
soule beinge greatlie afearde, vppon
these consideration, to goe out of the
bodie, after longe conflict, he tooke
courage in the end and sayde to his
soule: Goe out my soule, goe out why
art thou afearde: thou hast serued
Christ almost threescore & ten yeres,
and art thou now a fearde of death?
And to lyke effect the holie martyr,
Saint Cyprian telleth of a vertuous
and goodlie bishoppe, which dyinge
in his tyme, was greatlie a feard
notwithstandinge his good lyfe, vntill
Christ appeared vnto hym in the
forme of a goodlie yonge man, & did
chide hym for it, sayinge: you are a
feard to suffer, and you will not goe
out of this lyfe: what shall I doe to
you? which example saint Austen did
often vse to recounte talkinge of this
matter, as his scholar Possidonius
doth write in his lyfe.

Now then, if good men and saintes
are so a fearde at this passage, yea
such as had serued God with all pu-
ritie of lyfe, & perfect zeale for three
score and ten yeres together: what
shal they be, which scarce haue serued
God truelie one daye in all theire
lyues

lives, but rather haue spent all their
 yerres in sinne and vanitie of the
 world: must not these men be needes
 in greate extremitie at this passage?
 Surely S. Augusten doth describe the
 same maruailouslie in a certaine ser-
 mon of his. And (accordinge to his ma-
 ner) doth geue a notable exhortatio
 vpon the same. Yf you will knowe
 heartlie beloued (sayth he) with what
 greate feare & paine the soule passeth
 from the bodie: marke diligētly what
 I will say The Angels at that houre,
 doe come to take the soule and do
 bringe her before the iudgemēt seate,
 of a most dreadfull iudge: & then she
 callinge to mynde her wicked deedes,
 beginneth greatly to trouble, & woud
 gladly seeke to flye and to leaue her
 deedes behynde her, seekinge to en-
 teate the Angels and to request but
 one houre space of delaye. But that
 will not be graunted: and her euil
 workes cryinge out all together,
 shall speake against her, and saye, we
 will not staye behynde, or parte from
 thee, thou hast done vs, and we are
 thy workes, and therfore we will fo-
 llowe thee whether soeuer thou goest,
 vnto the seate of iudgement.
 And this is the state of a sinners
 soule which partinge from his bodye,

Ser. 50.
 ad fra-
 tres in
 Fremo
 & cap. 1
 de vani-
 tate se-
 culi.

,, with most horrible feare , goeth
 ,, onwarde to iudgemēt loaden with
 ,, sinnes , and with infinite confusion.
 ,, Contrariwise the iust mans soule
 ,, goeth out of his bodie with greate
 ,, ioye and comforte , the good Angels
 ,, accompaininge her, with exultation.
 ,, Wherefore brethren seinge these
 ,, thinges are so, doe you feare this ter-
 ,, rible houre of death now , that you
 ,, maye not feare it when you come to
 ,, it. Foresee it now , that you maye be
 ,, secure then. Thus farre S. Augusten.

Appari-
 tiō as to
 chē that
 lyē a dy-
 inge.

And because S. Austen maketh men-
 tion of good and euill Angels heere,
 which are readie to receyue the
 soules of the iust and wicked men, at
 the houre of their death: it is to be
 noted , that often tymes God doth
 permit the visions of Angels both
 good & euill, as also of other sayntes,
 to men lyinge on their death beddes,
 before they departe this lyfe , for a
 taste ether of comforte or sorow touch-
 inge that which shall ensue after,
 in the world to come: and this is one
 singuler priueledge , belonginge to
 this passage also. And so concerninge
 the iust I haue shewed before an
 example out of S. Cyprian and S.
 Austen touchinge one to whom christ
 appeared at the houre of his death,
 and

and S. Gregorie the greate, hath di-
uers other lyke exāples in the fourth
booke of his Dialogues for diuers
chapiters together, as of one bysi-
ness to whom the blessed Apostles S.
Peter and S. Paule appeared, and
the lyke: but of dreadfull apparitiōs
of diuers and wicked Angels, which
shewed them selues vnto diuers syn-
ners at the houre of their death, and
denounced to them, their eternall
damnation, and their horrible tor-
mentes appointed in hell, we haue
manie also & most terrible examples,
recorded in the auncient writers. As
that in S. Gregorie of one Chrysorius
a greate and riche man, but as full of
sinne as of wealth, as S. Gregorie
saileth, to whom lyinge on his death-
bed, the infernall fiendes in most
obglye manner appeared, shewing
how now he was deliuered into their
power, and so neuer left hym vntill
he died, and left his soule vnto them
to be caried awaye to eternall tor-
mentes. The like doth, S. Beede write
of diuers in Englande at his tyme,
as of a courtier of kyng Coenride, a
most wicked man, though in greate
faueur of the prince, to whom lyinge
in his panges of death, and beinge
now a litle recovered, both the good
and

Lib. 4. ca.
11. 12. 13.
14. & 6.

Lib. 4.
dial. c. 38.

Lib. 5.
hist. Aug.
cap. 14.

& euill Angels appeared visibly, the one layinge before hym a litle small booke of his good Deedes, the other a great huge volume of his mischieuous factes. The which after they had caused hym to reade, by the permission of the good Angels from God, they seized vpon him, appointing him also what houre he should die, as him selfe confessed openlie to all that came to visit hym, and as by this horrible and desperate death ensueinge at the houre by them appointed, manifestlie was confirmed. The like storie he sheweth in the chapter folowing, of one whom he knew him selfe, and as both he and S. Gregorie, and S. Lyprian also doe note, all these and the lyke visions, were permitted for our sakes which doe lyue, and may take commoditie by the same, & not for theirs which dyed, whom they profited nothinge. Now then (deare Christian) these thinges beinge so, that is, this passage of death beinge so terrible, so daungerous, and yet so vnauoydable as it is: seinge, so manye men perishe & are ouerwhelmed dailye in the same, as it can not be denied but there are: and both holie scriptures and auncient fathers do testifie it by examples and recordes vnto

Beda lib.

.cap. 15.

unto vs : what man of discretion
 would not learne to be wise by other
 mens daungers ? or what reasonable
 creature would not take heede and
 looke a bout him, beinge warned so
 manifestlie, and apparantlie, of his
 owne perill ? yf thou be a Christian,
 & doest beleue in deede the thinges
 which Christiā faith doth teache the:
 then doest thou know and most cer-
 tainlie beleue also, that of what
 state, age, strength, dignitie, or condi-
 tion, soeuer thou be now, yet that
 thou thy selfe (I saye) which now in
 health and mirth readeest this, and
 thinkest that it litle pertaineth to
 thee, must one of these daies (and that
 perhaps shortly after the readinge
 hereof) come to proue al these thinges
 vpon thy selfe, which I haue here
 written that is, thou must with sorow
 and greefe be enforced to thy bed, &
 here after all thy struglinges with
 the darteres of death, thou must yelde
 thy bodie which thou louest so much,
 to the baite of wormes, and thy soule
 to the triall of iustice, for her doinges
 in this lyfe.

A verie
 profit-
 able cōsi-
 deration.

Imagine then (my freende) thou
 saye which art so fresh & froelike
 at this daye, that the ten, twentie, or
 two yeres, or perhaps two monethes,
 which

which thou hast yet to lyue , were now ended, and that thou were even at this present , stretched out vppon a bed, weries and woene with dolour and paine, thy carnall friends aboute thee weeping & howlinge, the phisitions departed with their fees , as hauinge geuen thee ouer , and thou lyinge there alone mute and dumbe in most pitifull agonie , expectinge from moment to moment , the last Croake of death to be geuen thee. Tell me in this instant , what would all the pleasures and commodities of this world doe thee good? what comfort would it be to thee, to haue bene of honour in this world, to haue bene ryche and purchassed much , to haue borne office, and bene in the princes fauoure? to haue left thy childezen or kynred wealthe , to haue trodden downe thyne enimies , to haue stridered much, and borne greate swaye in this lyfe? what ease (I saye) or comfort would it be to thee, to haue bene fayre, to haue bene gallant in apparell, goodly in personage, glitteringe in golde? would not all these thinges rather afflict than profit thee at this instant? for now shouldest thou see the vanitie of these trifles : now would thy hart begyn to saye with

The cogitation & speeche of the soule at the last daye.

he: o follye and vnfortunate blinde: 〃
 es of myne, Lo, heere is an ende 〃
 ow of all my delytes and prosper: 〃
 ies: all my ioyes, all my pleasures, 〃
 all my mirth, al my pastimes are now 〃
 nished: where are my frindes which 〃
 ere wont to laugh with me? my 〃
 eruanes wont to attende me, my 〃
 hildren wont to disporte me: where 〃
 e all my coches and horses, wher: 〃
 ith I was wont to make so goodly 〃
 shew, the cappes & knees of people 〃
 ont to honour me, the troupes of 〃
 uters followinge me? where are all 〃
 ny daliances, and trikes of loue? all 〃
 ny pleasat musicke, all my gorgeous 〃
 uylldinges, all my coslye feastes and 〃
 anquettinges? and aboue all other, 〃
 here are my deare & sweete frindes, 〃
 who seemed they would neuer haue 〃
 forsaken me? but all are now gone, 〃
 and haue left me here alone to 〃
 answer the reckoninge for all, and 〃
 one of them will doe so much as to 〃
 oe with me to iudgement, or to 〃
 eake one worde in my behalfe. 〃

¶ Alas worth to me, that I had 〃
 ot foreseene this daye rather, and 〃
 haue made better prouision for 〃
 e same: it is now to late, & I feare 〃
 I haue purchased eternall dam: 〃
 ation, for a litle pleasure, and lost 〃
 vnspear:

„ vnspeakable glorie , for a flotinge
 „ vanitie. Oh how happie and twise
 „ fortunate are they which so lyue as
 „ they may not be a fearde of this daye

Psal. 115

Psal. 33

„ I now see the difference betwixt the
 „ ende of good and euill, and matuare
 „ not though the scriptures saye of the
 „ one , the death of saintes are pre-
 „ cious: And of the other , the death of
 „ sinners is miserable : Oh that I had
 „ lyued so vertuouslie as some other
 „ haue done, or as I had often inspira-
 „ tions from God to doe: or that I had
 „ done the good deedes I might haue
 „ done how sweete and comfortable
 „ would they be to me now in this my
 „ last, and extremest distresse?

„ To these cogitations & speeches
 (deare brother) shall thy harte be
 enforced, of what estate soeuer thou
 be, at the houre of death, yf thou doe
 not preuent it now by good lyfe and
 vertuous actions , which onely can
 yeeld thee comfort in that sorowfull
 daye. For of good men the iudge hym

Luc. 21

„ selfe sayeth. His autem fieri incipientibus
 „ respicite & leuate capita vestra, quoniam
 „ appropinquat redemptio vestra. When
 „ these terrible thinges begyn to come
 „ vpon other men, doe you looke aboute
 „ you , & lyft vp your heades, for that
 „ your redemption commeth on , from
 the

he laboures & toyles of this worlde.
 And the holye prophet sayeth of the
 pectuous mā which hath done good
 workes in this lyfe, that he shalbe
 at this tyme beatus vir, a happye man, Psal. 4.
 And he geueth the cause, quia in die
 mala liberabit eum dominus, & opem feret
 illi super lectum doloris eius. For that
 God will deliuer hym in this euill
 daye: and will assist hym vpon the
 bed of his sorow. Which is ment (no
 doubt) of the bed of his last depar-
 ture, especiallie for that of all other
 beddes this is the most sorowfull, as
 I haue shewed, beinge nothinge els
 but a heape of all sorowes together,
 speciallie to them which are drawen
 into it before they are readie for the
 same, as cōmonly all they are which
 deferre their amendement from daye
 to daye, and doe not attend to
 liue in such sorte now, as they
 shall wisly they had done
 when they come to
 that last passage.





Of the paines appointed for sinne
after this lyfe and of two
sortes of the same.

CHAP. 9.

Amongest all the meanes
which god vseth towards
the children of men, to
moue them to this resor-
lutio, wherof I entreate,
the strongest and most forcible is
the consideration of punishmentes
prepared by him for rebellious sin-
ners, and transgressours of his com-
maundements. Wherefore he vseth
this motyue often, as may appeare
by all the prophetes, who doe almost
nothinge els but threaten plagues
and destructio to offenders. And this
meane hath often tyme prevailed
more than any other that could be
vled, by reason of the naturall loue
which we beare towards our selues;
and consequentlie the naturall feare
which we haue of our owne daunger.
So we reade that nothinge coulde
moue the Miniuites so much as the
foretellinge them of their imminent
destruction. And S. Iohn Baptist, al-
though

The
force of
feare.

Ion. 5.

Mat. 3.

though he came in a simple and con-
ceptible maner yet preaching vnto Marc. i.
the people the terrour of vengeance
to come, and that the axe was now Luc. 3.
cut to the tree to cut downe for the
ye all those which repented not: he
moued the verie publicanes & sou-
liers to feare, (which otherwise are
people of verie harde mettall, who
came vnto hym vpon this terrible
mbassage, & asked what they should
doe to auoyde these punishmentes?

After then that we haue consi-
dered of death and of godes seuer
iudgemente, which ensueth after
death, and wherin euery man hath 2. Cor. 5
to receyue accoordinge to his workes
in this lyfe, as the scripture sayeth: it
followeth that we cōsider also of the
punishmentes which are appointed
for them that shalbe founde faultie,
in that accounte, hereby at leastwise
(yf no other cōsideration will serue)
to induce Christians to this resolutiō
of seruinge God. For as I haue no-
ted before, if euerie man haue natu-
rallie a loue of him selfe and desire to
conserue his owne ease: then should
he also haue feare of perill. Wherby
he is to fall into the extreame cala-
mitie. This expretheth S. Bernard
excellētly accoordinge to his wounte.

In ferm.
de pri-
mordiis.

A man (sayeth he) if thou haue left
all shame. (which appertaineth to
,, noble a creature as thou art :) yf
,, thou feele no sorow (as carnall men
,, doe not :) yet leese not feare also
,, which is founde in very beastes. **U**
,, vse to loade an asse and to werie him
,, out with labour and he careth not
,, because he is an asse : but yf thou
,, wouldest thrust him into fire, or sitinge
,, hym into a ditch, he would auoide
,, it as much as he coulde, for that he
,, loueth lyfe and feareth death. **F**ear
,, thou then, and be not more insens-
Pro. 9. ble than a beast. **F**ear death, feare
,, iudgement, feare hell, this feare is
,, called the begynninge of wisdom
,, and not shame or sorow, for that the
,, spirite of feare is more potēt to resist
,, sinne, than the spirite of shame or
,, sorow, wherfore it is saide, rememb-
,, the ende and thou shalt neuer sinne.
Ecccl. 7. that is remember the finall punish-
,, mentes appointed for sinne, after
,, this lyfe. **T**hus far **S. Bernarde.**

First therfore to speake in generall
of the punishmentes reserued for the
lyfe to come, yf the scriptures did not
declare in perticular their greatnes
vnto vs: yet are there manie reasons
to persuade vs that they are most se-
uer, dolorous & intolerable. For first

God is a god in al his workes, that
 to say, greate, wouderfull, & terr-
 le: so especiallie he sheweth the same
 in his punishmentes, beinge called
 that cause in scripture de^o iustitiæ.
 God of iustice as also, deus ultionum
 God of reuenge. Wherefore seinge
 al his other workes, are maiestically
 exceedinge our capacities: we maye
 likewise gather that his hande in
 punishment, must be wouderfull
 also. God hym selfe teacheth vs to
 reason in this maner, when he saith.
 And will ye not then feare me? and
 will ye not tremble before my face,
 which haue put the sande as a stoppe
 into the sea, and haue geuen the
 water a commaundement neuer to
 passe it, no not when it is most trou-
 led & the floodes most outragious?
 As who would saye: yf I am woun-
 derfull and doe passe your imagina-
 tion, in these workes of the sea and
 ether which you see daylie: you haue
 cause to feare me, consideringe that
 my punishmentes are lyke to be cor-
 respondent to the same.

An other conjecture of the great and
 euere iustice of God may be the con-
 sideratiō of his infinite & vnspokea-
 ble mercie the which as it is the verie
 nature of God, and without ende or
 measure

Gods ma-
 iestie.

Psal. 71

Deu. 10

Psal. 4.

Psal. 93.

Iere. 5.

Gods
 mercye.

measure, as his godhead is : fo is all
 Pfal 84. his iuftice. And thefe two , are the
 two armes (as it were) of God, embrace
 and kyſſinge one the other, as
 the ſcripture ſaieth. Therfore as in
 man of this world, yf we had the
 meaſure of one arme, we might eaſily
 coniecture of the other : ſo ſeing the
 wonderfull exāples dailie of gods
 infinite mercie towards them, that
 doe repent: we maye imagyne by the
 ſame, his ſeuere iuſtice towards
 thē, whom he reſerueth to puniſhment
 in the next lyfe, and whom for that
 Eſa. 13. cauſe, he calleth in the ſcriptures V
 Pfal. 7. furoris. Vellels of his furye, or vellels
 to ſhewe his furye vppon.

Gods pa-
 tience.

A thirde reaſon to perſuade vs of
 the greatnes of the puniſhmentes
 may be the maruailous patience, and
 longe ſufferinge of God in this lyfe
 as for example, in that he ſuffereth
 diuers men from one ſinne to another,
 from one day to another, from
 one yere to another, from one age to
 another, to ſpend all (I ſaye) in diſſi-
 honour and diſpite of his maieltie
 addinge offence to offence, and reſu-
 ſinge all perſuaſions, allurements
 good inſpirations, or other meanes
 of frindſhippe, that his mercie can
 deuife to offer for their amendement.

And

And what man in the world could
 suffer this? or what mortall hart can
 shew such patience? but now yf all
 this should not be requited with
 eueryte of punishmēt, in the worlde
 to come vpon the obstinate: it might
 seeme against the lawe of iustice and
 quitie, and one arme in God might
 seme longer than the other. S. Paule
 toucheth this reason in his epistle to
 the Romans, where he saith: doest
 thou not knowe that the benignitie
 of God is vsed to bringe thee to re-
 pentance? and thou by thy harde and
 impenitent harte doest hoozd vp
 vengeance vnto thy selfe, in the daye
 of wrath, and appearance of Gods
 iudgementes, which shall restore
 euery man accordinge to his
 workes? he vseth heere the wordes of
 hoozdinge vp of vengeance, to signi-
 fy that euen as the couetous man,
 doth hoozde vp monie to monie dai-
 ly, to make his heape greate: so the
 unrepentant sinner doth hoozde vp
 sinne to sinne: and God on the con-
 trary side hoozdeth vp vengeance to
 vengeance, vntill his measure be full,
 to restore in the end, measure against
 measure, as the prophet saith, and to
 paye vs home accordinge to the mul-
 titude of our owne obominations.

Rom. 2.

Esa. 27

Iere. 16

This

Gen. 15 This God meante when he sayde to
Abraham that the iniquities of the
Amortheans were not yet full.

Apo. 12 Also in the revelations vnto S. Iohn
Euangelist, when he vsed this con-
clusion of that booke: He that doth
euill let hym doe yet more euill: and
he that lyeth in filth, let hym yet
become more filthie: for beholde
I come quickely, and my rewarde
is with me, to render to euery man ac-
cordinge to his deedes. By which
wordes God signifieth that his bea-
ringe and tolleratinge with sinners
in this lyfe, is an argument of his
greater seruicite in the life to come
which the prophet Dauid also declar-
eth when, talkinge of a careles sin-
ner he saith: Dominus irridebit eum

Psal. 38. quoniam prospicit quod veniet dies eius

„ Our God shall scoffe at hym for

„ seinge that his daye shall come. The

„ daye (no doubt) is to be vnderstood

„ the daye of accounte & punishment

after this lyfe, for so doth God

more at large declare hym selfe in a

other place, in these wordes. And

Ezcc. 7. thou sonne of man, this saith the

„ Lord God: the end is come now

„ say the ende is come vpon thee. And

„ I will shewe in thee my furye, & will

„ iudge thee accordinge to thy wayes.

I will

I will laye against thee all thy abho-
 minations, and my eye shall not spare
 thee nor will I take anye mercie vpon
 thee but I will put thyne owne
 payes vpon thee, and thou shalt
 knowe that I am the Lord. Beholde
 affliction commeth on, the ende is
 come, the end (I saye) is come: it hath
 reached against thee, and beholde it
 is come: crushing is now come vpon
 thee: the tyme is come: the daye of
 vengeance is at hand. Shortlie will
 I poure out my wrath vpon thee,
 and I will fill my furye in thee, & I
 will iudge thee accordinge to thy
 doings, & I will laye all thy wicked-
 nes vpon thee: my eye shall not pitle
 thee: nor will I take any compassion
 vpon thee, but I will laye thy waies
 vpon thee, and thy abhominacions
 in the midst of thee, and thou shalt
 knowe that I am the Lorde that sit-
 teth. Hitherto is the speeche of God
 in selfe.

Seinge then now we vnderstande
 generall, that the punishments
 of God in the lyfe to come are most
 certaine to be greate and seuerer, to
 such as fall into them: for which
 the Apostle S. Paule sayth: Horrendum est
 in manus dei viuentis: it is a
 terrible thinge to fall into the hades

Of pay-
 nes in
 particu-
 lar.

Heb. 10

of our lyuinge God: Let vs con- sider somewhat in perticular what manner of paines & punishmentes they shalbe. For better conceauinge wherof, it is to be noted, that as there are two sortes of sinners, the one which die in the guylt of mortall sinne, & in the disfauoure & displea- sure of God, of whom it is saide,

¶ vvo
ort of
ynners
hat dyc.

¶ sal. 9.

¶ .Ioh. 5.

¶ Apo. 2.

conuertantur peccatores in infernum: Let sinners be turned into hell. And

again: there is a sinne vnto death,

and I doe not saye that any man

should praye for that. And againe:

the portion of wicked men, shalbe in

the lake burninge with fire & bryme

stone: which is called the second

death. An other sorte of synners

there are, which haue the guylt of

their sinnes pardoned by their repen-

tance in this lyfe, but yet haue not

made that temporall satisfaction to

godes iustice, nor are so throughe

purged in this lyfe, as they maye

paste to heauen without punishmēt

and of these it is writen: Detrimentum

patientur, ipsi autem salui erunt, sic tamen

quasi per ignem. They shall suffer hurt

and domage but yet they shalbe

saued as by fire. Upon which wordes

of S. Paul, the holye father S. Austen

writeth thus: Because S. Paul salet

tha

¶ 1. Cor. 3.

¶ psal. 37.

that these men shalbe saued by fire, therefore this fire is contemned. But surely though they shalbe saued by it: yet is this fire more greivous thā whatsoeuer a man can suffer in this lyfe: and yet you knowe how greate and intollerable thinges men haue or maye suffer. The same S. Austen in an other place sayeth thus: They which haue done thinges worthie of temporall punishment of whom the Apostle saith (They shalbe saued by fire) must passe thzough a fire,auer, and most horrible shallowes of burninge flames, signified by the prophet, when he saith, and a flud of fire went before hym, and looke how much matter there is in their sinnes, how longe must they sticke in passinge thorough, how much the fault requieth, so much shall the punishment of this fire reuenge. And because the word of God doth compare the soule of a sinner, to a pot of brasse, sayinge: that the pot emptie vpon the coles, untill all the rust be melted of: therefore in this fire all ydle speeches, all thie cogitations, all light sinners, all boyle out, which by a shorte aie might haue bene separated frō the soule in this lyfe, by almes and aues. Hitherto S. Austen.

The ieremie of punishment in purgatorie.

Hom. I. 6. ex 50. homl.

1. Cor. 3

Dan. 7.

De vera
& falsa
penitenti-
a. C. 12.

And the same holye father in an
other place hath these wordes. If a
sinner by his conuersion escape death,
and obtaine lyfe, yet for all that
can not promise hym, that he shall
escape all payne or punishment. For
he that deferred the frutes of repen-
tance till the next lyfe must be perst-
ted in purgatorie fire, and this fyre
(I tell you) though it be not euerla-
stinge, yet is it passinge greuous, for
it doth farre exceede all paines that
mā can suffer in this lyfe. Neuer was
there founde out yet so great a paine
in fleshe, as that is, though martires
haue abydden straunge tormentes,
and many wicked men haue suffered
exceedinge greate punishmentes. To
lyke effecte doth S. Gregorie write
of the severitie of this punishmentes
expoundinge those wordes of Dauid
O Lorde rebuke me not in thy fury
nor correct me in thy wrath. This
is as yf he sayde (sayth S. Gregorie)
I knowe that after this lyfe, some
must be censed by purginge fire. And
other must receaue sentence of eter-
nall dānatiō. But because I esteeme
that purginge fire (though it be
transitorie) to be more intollerable
than all the tribulatiō which in this
lyfe maye be suffered: therefore I do

In Psal.
terceti par-
nitent.

Psal. 7.
3. 7.

not onely desire not to be rebuked in ,,
 the furie of eternall damnation, but ,,
 also I greatlie feare to be purged in ,,
 the wrath of transitorie correction: ,,
 thus saith S. Gregorie. And I might ,,
 adde a hundred lyke sayinges more
 out of the holye fathers touchinge
 the extreame seueritie of this pur-
 ginge fire after death, & of the greate
 feare which they had of it, but this
 shalbe sufficient to warne Catholi-
 ques which beleue it, to looke bet-
 ter aboute them than they doe, for
 the auoydinge of the rigoure of this
 fire by their good lyfe in this world,
 especiallie by these two meanes of
 almes and teares, which S. Austen in
 the place before recited, doth mentio:
 which holye father also in the same
 place maketh this collection: we see
 what men doe or maye suffer in this ,,
 lyfe: what rackinge, what tearinge, ,,
 what burninge and the like: and yet ,,
 they are nothinge in respect of that ,,
 fire: whereof he inferreth this con-
 clusion. Ita ergo et cet. These thinges i Psa. 3
 therefore which we suffer heere, are ,,
 much easier than that fire: and yet ,,
 you see that men will doe any thinge ,,
 rather than suffer them, how much ,,
 more then ought wee to doe that litle ,,
 which God commaundeth vs, to ,,
 In auoyde

„ auoyde that fire, farre & much more
 „ greenous?

The
 feare that
 old sain-
 tes had
 of the
 fyre of
 purga-
 torie.
 Sermon. 53.
 in cant.

It is a straunge matter to consi-
 der, what great feare holye men had
 of this fire, and how litle we haue
 now a dayes, hauinge much more
 cause than they. S. Barnarde hath
 these wordes of hym selfe: Oh woulde
 to God some mā would now before
 hand prouide for my head abundance
 „ of water & to my eyes a fountaine
 „ of teares, for so perhapes the burn-
 „ ninge fire shoulde take no holde
 „ where runninge teares had censed
 „ before. And agayne, I tremble and
 „ shake for feare, of fallinge into Gods
 „ handes. I woulde gladlie present my
 „ selfe before his face, alreadye iudged
 „ of my selfe, and not to be iudged then
 „ of him. Therfore I will make a reckon-
 „ ninge whiles I am heere of my good
 „ dedes & of my badde. My euill shalbe
 „ corrected with better workes: the
 „ shalbe watered with teares the
 „ shalbe punished by fastinge: the
 „ shalbe amended by sharpe discipline:
 „ will rippe vp the very bottome of my
 „ wayes and all my deuises, that
 „ may finde nothinge vntried at the
 „ daye, or not fullye disculled to his
 „ handes. And then I hope in his me-
 „ cie, that he will not iudge the same
 „ fault

faults agayne at the second tyme, as he hath promised. The lyke feare uttereth Saint Ambrose in these wordes : O Lorde yf thou reserue any whit in me to be reuenged in the next lyfe: yet I humblie aske of the, that thou geue me not vp to the power of wycked spirits, whiles thou wypest away my sinnes, by the paynes of purgatorie. And a gayne in an other place. I shalbe searched & examined as leade (in this fire) and I must burne vntill all the lead be melted away. And yf then there be found no siluer matter in me: woe be to me. For I must be thrust downe to the nethermost partes of hell, or elles wholie waste a way as strawe in the fire. But yf anie gold or siluer be founde in me, not through my workes, but by grace & Chyristes mercie, & through the ministerie of my priestes: I shall also once say: Iacelle they that trust in thee, shall neuer be confounded. And thus much of this temporall punishment reserued even for the purginge of gods seruants in the lyfe to come.

But now touchinge the reprobate & such as for their wickednesse haue to die euerlastingly: we must imagine that the case standeth much

I iij

more

Naum. I.

Praecar.
prepara
2. Admi
lam.

Serm. 2.
in Plalo
18.

1. Cor.

Psal. 3

Of hel
& the p
nishme
of the
damne

more hardlye : for to that purpose
 soundeth Christes sayinge to the
 good women of Iherusalem , when he
 1. Pet. 4. was goinge to his passion : yf they
 doe these thinges to grene woode
 what shalbecome of that which is
 drye? which wordes S. Peter seemeth
 in some parte to expounde when he
 Luc. 23. sayeth: yf the Iudgement of God be-
 gyne with vs which are his seruantes
 what shall the ende of wicked men
 be? As who would say, that in all rea-
 son , their ende must be intollerable.
 For more particular conceauinge,
 whereof , because the matter is of
 great importance for all Christians
 to knowe : it shall not be perhaps
 amisse, to consider breeflye , what the
 holie scriptures & auncient fathers
 of the Catholique church, (directed
 no doubt by the holie Ghost) haue re-
 uealed vnto vs , concerning this pu-
 nishment. And first of all, touchinge
 the place of punishment appointed
 for the damned, comonlye called hell,
 the scripture in diuerse languages
 vseth diuerse names, but all tending
 to expresse the greuousnesse of pu-
 nishment there suffered: As in latyn
 it is called, Infernus, a place beneath
 vnder ground (as moste of the old
 fathers doe interprete.) But whether

Of the
 name of
 hel in di-
 uers ton
 ques.

Isa. 5. &
 8.

it be vnder ground or no, most certaine it is, that it is a place most opposite to heauen, which is sayd to be aboue, and from which lucifer was throwne downe. And this man is Iob. 1. 1
 used to signifie the miserable sup- Esa. 14
 pressing and hurlinge downe of the damned, to be trode vnder the feete, not onlie of God, but also of good men for euer. For so saith the scrip- Mala. 4
 ture. Beholde the daye of the Lord cometh burninge lyke a fornaice, and all proude and wicked men shall be drawe to that fornaice, and you that feare my name shall tread the downe and they shalbe as burnt ashes vnder the soles of your feet in that daye. And this shalbe one of the greatest miseries that can happē to the proude and stout potentates of the worlde, to be throwne downe, with such contempt & to be trodden vnder feete of them, whom they so much despised in this worlde.

The Hebrue worde which the scrip- Esa. 14
 ture useth for hell, is Seol, which Mat. 14
 signifieth a great ditch or dungeon. In which sense it is also called in the Apoc. 14
 pocalips lacus iræ dei the lake of the wrath of God. And again, Stagnum ar- Apo. 2
 ens igne & sulphure: a poole burning with fyre & brimstone. In greeke the
 scrip-

Mat. 11. Scripture useth three wordes for the
 In com. same place. The fyrst is. Hades, used
 supra ver in the gospel, which (as plutarche
 ba viue noteth) signifieth a place where no
 latenter. light is. The second is zophos, in S.
 2. Pet. 4. Peter, which signifieth darcknes
 Iob. 10. selfe. In which sense it is called also
 Mat. 22. of Job, terra tenebrosa & operta mortis ca-
 & 25. ligine. A darcke land & ouerwhelmed
 2. Pet. 4. with deadlie obscuritie. Also in the
 gospel tenebrae exteriores, vtter darck-
 nesse. The thirde greeke woorde is
 tartaros, used also by S. Peter: whose
 woorde being deriued of the verbe ter-
 rasso, (which signifieth to terrify
 trouble, and bere) importeth an hor-
 rible confusion of tormentors in that
 place: euē as Job sayeth of it, ibi nullus
 Iob. 10. ordo, sed sempiternus horror inhabitat.
 there dwelleth no order, but euermore
 stinge horzour.

The chaldie woorde which is also
 used in hebrue, and translated to the
 Math. 5. greeke is gehēna. First of all used
 20. 18. Christ, for the place of them which
 23. are dāned, as S. Jerome noteth in
 Mar. 9. the tenth chapter of S. Mathew
 Luc. 12. the gospel. And this woorde beinge com-
 pounded of gee & hinnom signifieth
 The val- a valley nighe to Ierusalem, called
 ly hin- the valley of hinnom, in which
 nom. olde Idolatrous Iewes were wont to ha-

to burne alyue their owne chyl dren
in the honour of the deuill , and to
sounde with trumpetes, tymbrills, &
other loude instruments, whiles they
were doynge therof, that the chil:
drens voyces and cryes might not
be heard: which place was after ward
vsed also for the receipt of all filthi:
nes, as of dounge, dead carions, & the
like: And it is mosse probable, that
our Sauour vsed this worde aboue
all other for hell, thereby to signifie
the miserable burninge of soules in
that place the pitifull clamours and
cries of the tormented, the confuse
and barbarous noyse of the tormen:
tors, together with the mosse lothe:
some filthinesse of the place, which is
otherwise Described in the scriptures,
by the names of adders snakes, coca:
trices, scorpions, & other venemous
creatures, as shalbe afterwarde de:
clared.

Hauiug declared the names of this
place and thereby also in some part,
the nature: yt remaineth now, that
we consider, what maner of paines
men suffer there. For declaration
whereof, we must note, that as heauē
and hell are contrary, assigned to co:
trary persones, for contrary causes:
so haue they in all respectes cōtrarye

The pain
nes of
hell vni
uersall.

properties, conditions, and effects, in
suche sorte, as what soeuer is spoken
of the felicitye of the one, may serue
to inferre the contrary of the other.

1. Cor. 2

As when S. Paule sayeth that no eye
hath seene, nor eare heard, nor hart
conceaued the ioyes that God hath
prepared for them that shalbe saued.

We may inferre that the paynes of
the damned must be as great againe
when the scripture saith that the
felicitye of them in heauē is a perfect

Exo. 6. 7

felicitye, contayning omne bonum, all
goodnesse: So that no one kinde of
pleasure can be imagined which they
haue not: we must thinke on the con-
trary part, that the miserie of the
damned, must be also a perfect mis-
erie, contayning all afflictions that
may be, without wanting any. So
that, as the happines of the good is
infinite, and vniuersall: so also is the
calamitie of the wicked infinite and
vniuersall. Now in this lyfe all the
miseries and paynes which fall vpon
man, are but particular and not vni-
uersall. As for example: we see one
man pained in his eyes, an other in
his teeth, an other in his stomake, an
other in his backe: which particular
paynes notwithstandinge some times
are so extreame, as lyfe is not able

resist them, & a mā woulde not suffer them long for the gayning of many worlides together. But suppose now, a man were tormēted in all the parts of his bodye at once, as in his head, his eyes his tongue, his teeth, his throte, his stomake, his bellie, his backe, his hart, his sides, his thighes, & in all the ioints of his body besides: suppose (I say) he were mosse cruel- lie tormented with extreme paines in all these partes together, without ease or intermission. What thinge could be more miserable than this? what sight more lamentable? If thou shouldest see a dogge lye in the strete so afflicted: I knowe thou couldest not but take cōpassiō vpon him. Well then, cōsider what difference there is betwene abydinge these paines for a weeke, or for al eternitie: in suffering them vpon a soft bedde, or vpon a burninge grydyron and boylinge fornace: among a mans freendes cō- forting hym, or among the furies of hell whipping and tormentinge hym. Consider this (I say gentle reader,) and yf thou wouldest take a greate deale of labour, rather than abyde the one, in this lyfe: be content to sustaine a litle paine rather than to incurre the other in the lyfe to come.

But

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But

Peculiar
torments
to euerie
parte.

But to consider these thinges yet further, not onelie all these partes of the body which haue bene instruments to sinne, shalbe tormented together, but also euerie sense both externall & internall for the same cause shalbe afflicted, with this particular torment, contrarie to the object wherein it delighted moste, & tooke pleasure in this worlde. As for example, the lasciuious eyes shalbe afflicted with the vglie & fearefull sight of deuils: the delicate eares with the horrible noyse of dāned spirits: the nyse smell with poysoned stench of brymston and other vnsupportable filthe: the daintye taste with most rauynous hungar and thirst: and all the sensible partes of the body with burning fire. Againe, the Imagination, shalbe tormented, with the apprehension of paines present, and to come: the memory, with the remembrance of pleasures past, the vnderstanding, with consideration of the felicitie lost, and the miserie now come on. O poor Christian, what wilt thou doe amidst the multitude of so greuous calamities?

The
paines
of hell
exercised

It is a wonderfull matter, & admirable (as one father sayeth) to make a reasonable man goe out of his wittes,

consider what god hath reueyled vnto vs in the scriptures, of the dreadfull circumstances of this punishment, & yet to see, how litle the rechelesse men of the worlde doe feare it. For first, touching the vniuersalitie, varietie, & greatnesse of the payne, not onely the reasons before alleaged, but also diuerse other considerations in the scriptures do declare. As where it is sayed of the damned. *cruciabuntur die & nocte*, they shalbe tormented day and night. And againe *Date illi tormentum*, geue her, torment, speakinge of babilon in hell, by which is signified that the paines in hell are exercised, not for punishment, but for torment of the parties. And torments comon: lie we see in this worlde to be as greate & as extreame, as the witte of man can reache to deuise. Imagine then, when God shall lay his head to deuise torments (as he hath done in hell) what maner of torments will they be.

If creating an element heere for our comfort (I meane the fire) he could create the same so terrible as it is, in such sorte as a man would not holde his onelie hand in it one daye, for to gayne a kingdome: what a fire thyncke you hath he prouided for hell

for tor-
ment, no
for puni-
shment

Apo. 2
& . 14.
Apo. 1
Luc. 16

The sea
senatur
of the
fire of
hell.

hell, which is not created for comfort but onelie for tormēt, of the parties. Our fire hath a thousand differences frō that, & therfore is truelie sayd of the holy fathers, to be but a painted and fained fire in respect of that. For our fire was made to comfort (as I haue sayd and that, to torment. Our fire hath neede to be fedde continually with woode or els it goeth out: that burneth continually without feeding. Our geueth light that geueth none: Our is out of his naturall place, and therfore thifteth to ascend, and to get from vs, as we see: but that is in the naturall place where it was created, and therfore abydeth there perpetualle. Our consumeth the matter layed in it, and quickelie dispatcheth the paine: that tormenteth but consumeth not, the ende the paine may be euersisting. Our fire is extinguished with water, and greatlie abated by the coldenesse of the ayer about it: that hath no such abatement, or qualification. Finallie what a straunge and incredible kynde of fire that is, appeareth by these wordes of our Saviour so often repeated: Where shall weeping & gnasyng of teeth. This weeping is to be referred to the effect of extrem

extreme burning in that fire, for that
the tormēt of scalding & burning en-
forceth teares sooner than any other
tormēt, as appeareth in them, which
opō the sodaine doe put a hote thing
into their mouth, or skalde any other
parte of their body. And gnashing of
teeth (as euery man knoweth) pro-
ceedeth onelie of great and extreme
colde. Imagine the what a fire this
is which hath such extreme effects
both of heate and colde. O mightie
Lord what a straunge God art thou?
how wonderfull and terrible in all
thy workes and inuentions? how
countifull art thou to those that loue
serue thee? and how seuerē to them
which contemne thy commaunde-
ments? Hast thou deuised a way how
they which lie burning in a lake of
fire and brimstone shall also be tor-
mented with extreame colde? what
vnderstandinge of man can cōceiue
how this may be? but thy Iudgemēts
O Lord) are a depth without bot-
tome, and therefore I leaue this to
thy onlie prouidence, prayseinge thee
eternallye for the same.

Besides these generall paynes cō-
cerning to all that be in that place, the
scripture signifieth also that there
shall be particular torments, peculiar
both

13. 21.

14.

Luc. 13.

Apo. 21

Psal. 35

Particu-
lar paines
for par-
ticular
offenders.

both in qualitie and quantitie to the
 sinnes and offences of eche offender
 For to that ende sayeth the proph
 Esay to God. thou wilt iudge
 Esa. 27. measure. And God saileth of his
 Esa. 28. selfe: I will exercise Iudgement
 weight, and Justice in measure
 Iere. 2. that is the meaning of all the
 Apo. 20 threates of God to sinners, where
 Psal. 27 sayeth that he will paie the home
 98. cordinge to their particular workes
 Eze. 12. and according to the inuentions
 Osee. 12 their owne harts. In this sense it
 Zach. 1. sayed in the Apocalips, of Babylone
 Apo. 18. now trowe downe in to the la
 Looke how much she hath glorified
 her selfe, and hath liued in delight
 so much torment and affliction ga
 her. Where of the holy fathers ha
 Lib. de. gathered the varietie of torments
 vera pœn that shalbe in that place As there
 ca. 2. are
 " differences of sinnes: so shall there
 " varietie of torments, (sayeth
 " Ephraem) for the adulterer shall ha
 " one kynde of torment, the murder
 " an other, the theefe an other,
 " Drunkarde an other: the liar an other
 And so he foloweth on, sheweth
 how the proude man shall be tro
 vnder feete to recompence his pride
 the gloutton suffer inestimable
 gar: the Drunkards extreme th

he Delitious mouth filled vp with
gaule: and the delicate bodie feared
with hote burning yrons.

The holie Ghoste signified such
thing when he sayeth in the scrip-
tures, of the wicked worldlinge:
his breade in his belly shalbe turned
into the gaule of serpents: he shal-
be constraigned to spue out agayne
the riches which he hath deuoured.
Say, God shall pull them out of his
belly againe: he shalbe constraigned to
sucke the gaules of cocatrices, and
the tongue of an adder shall kill hym
he shall paye sweetlie for all that
auer he hath done: and yet shall he
not be consumed, but shall suffer ac-
cordinge to the multitude of all his
euilles: vtter darkenesse lyeth in
payt for him: and fire which needeth
no kindling shall eat hym vp: this
is the wicked mans portion fro God.
By which wordes is plainlie shewed,
that wordlings shall receyue parti-
cular torments for their glouttonie,
for their delicate fare, for extortion,
and the like. Which torments shall
be greater than any mortall tongue
can expresse: As my appeare by the
vehement and horrible wordes which
the holie ghoste here vseth to in-
sinate the same.

A mar-
naillous
descrip-
tion vsed
by the
Scripture.

There

A vision
of the
handling
of a vic-
ked man
in hell.

There is reported (by men of good credit) a vision of a seruant of God that he had in his prayers of the handling of a certaine wicked man in hell. It is not vnlke to some which the holie prophets recount of other matters. And therfore I will rehearse it, for that it maketh to our purpose. This seruant then of God sawe, that as sone as this rich worldling was dead, he was brought by the Damned spirits to the place of torment, and there a captaine Deuill sittinge in a chaire of burninge hot yron, rose vp for reuerence and tolde hym, for that he had bene a man of honour and state in the worlde, he would geue hym that place, and so perforce made hym sit downe. Whereat he cryinge out horribly there came two other deuills with two huge trompets full of wyld fyre and brimstone, and sayd they would make hym some musicke to his song, for that he had loued musick well in the worlde, and soblew the fire and brimstone in to his eares. Then for that he cried he was damned there came a deuill and put into his mouth a pot of venemous liquor made of the gaules of toades and serpents, sayinge, this must be your

Drinking

in steade of your delicate
 times which you were accustomed:
 to taste in the world. And estions fo-
 lowed two other vglie feedes with
 great compaile of foule and fearce
 snakes, which clasped hym about the
 middle, and fastned their teeth in his
 bodye, the deuils sayeing, that for
 much as he liked so well to em-
 brace dames in the worlde, he should
 not want embrassements now also?
 And after that folowed a great route
 of furious spirits, with whippes &
 ropes in their handes, which all
 assaulted hym, renting and tearinge
 his fleshe, and sayinge, that these
 recreations were reserued for hym
 in that place for euer and euer.

These thinges God suffered this
 holy man to see, not for that perhaps
 these materiall thinges are there, in
 dede, but that by these we might con-
 ceave the insupportable torments
 prepared for the wicked in that
 place: euen as he shewed him selfe &
 his glorie, by visible thinges to Da: Dan. 7.
 el: though in dede he be inuisible.

Beside this, the scripture sheweth The
 straitnes
 of paines
 in hell.
 to vs not onlie the vniuersalitie,
 particularitie and severitie of these
 paines, but also the straitnesse there:
 without ayde, helpe, ease, or com-
 fort

Mat. 22. fort, when it sayeth wee shall be cast
in, bownde both hand & feete: for it
is some kinde of cōfort in this world,
to be able to resist or strue against
our afflictions, but there we must lye
still and suffer all. Againe, when it
sayeth: clausa est ianua, the gate is shut:

Mat. 15.

that is, the gate of all mercie, of all
pardon, of all ease, of all intermissiō,
of all cōfort, is shut vp from heauen,
from earth, from the creator, & from
creatures: inso much as no consolac-
tion is euer to be hoped for more: as
in all the miseries of this lyfe there is
alwaies some. This straitnesse is like-
wise most lyuelie exprested in that
dreadful parable of the riche gloutt

Luc. 16.

in hell: who was driuen to that ne-
cessitie, as he desired that Lazarus
might dyppe the toppe of his finger
in water to coole his tongue, in the
middest of that fire wherein he saith
he was: & yet could not he obtaine it.
A small refreshing it semeth it would
haue bene vnto hym, if he had obtai-
ned the same. But yet to shew the
straitnesse of the place, it was denied
hym. Oh you that lyue in synfull
welth of the world, consider but this
one example of gods seueritie, and be
afeard. This man was in that Royaltie
a litle before as he would not gene-
the

The vvo
erfall
example
of the
ryche
glouttō.

he comes of his table to Lazarus,
 to buy heauen withall & now would
 he geue a thousand worldes (yf he
 had them) for one droppe of water to
 coole his tongue. What demaund
 could be lesse than this? he durst not
 like to be deliuered thence, or to haue
 his torments diminished, or to aske
 a greate vessell of water to refreshe
 his whole bodie therein: but onely so
 much as would sticke on the toppe
 of a mans finger, to coole his tongue.
 Now what neede was this poore man
 now driuen? what a great imagina-
 tion had he of the force of one droppe
 of water? to what pitifull chaunge,
 as his tongue now come vnto, that
 was wounte to be so diligentlie ap-
 plied with all kyndes of pleasant li-
 quours? Oh that one man can not
 take example by an other: ether this
 true or els the sonne of God is a
 liar. And then what men are we, that
 bring our selues in daunger of this
 miserie, doe not seeke with more di-
 ligence to auoyde the same?

In respect of these extremities &
 cruell dealings of god in denying all
 comfort and consolation at this day:
 the scripture sayeth, that men shall
 be in to rage, furie, and vtter impa-
 tience, blaspheming God, and cursing
 the

Eccl. 13 the day of their natiuitie, with
 Apo. 23 eating their owne tongues for greete,
 Luc. 13. & desiring the rockes & mountaines
 to come and fall on the, to ende their
 paynes.

The eter-
 nitie of
 the pay-
 nes.

Now yf we adde to this the eter-
 nitie and euertlasting continuance
 of these torments: we shall see that
 encreaseth the matter greatlie. For
 this worlde there is no torment so
 great, but that tyme ether taketh
 awaye or diminisheth the sume. For
 ether the tormenter, or the tormented
 dyeth, or some occasion or other hap-
 peneth to alter or mitigate the mat-
 ter. But heere is no such hope or
 Apo. 21 forte but cruciabitur (sayth the scrip-
 ture) in secula seculorum, in stagno ardente
 igne & sulphure: They shalbe tormented
 for euer and euer, in a pool
 burning with fire and brimstone. As
 longe as God, is God, so longe shall
 they burne there: Neither shall the
 tormentor nor the tormented dye
 but both liue eternallye, for the eter-
 nall miserie of the parties to be pun-
 nished.

A wonder-
 derull sa-
 yeing.

Oh (sayeth one father in a godly
 meditation) yf a sinner damned in
 hell dyd knowe that he had to suffer
 those torments there no more thou-
 sand yeres, than there be sandes in
 the

the sea, and grasse in the ground: or
 so many thousand millions of ages tha
 there be creatures in heauen, and in
 earth: he wold greatlie reioyce there-
 of, for he woulde comfort hym selfe
 at the least with this cogitation, that
 once yet the matter woulde haue an
 end. But now (saith this good man)
 his worde neuer breaketh his hart,
 when he thinketh on yt and that
 after a hundred thousand millions of
 worldes there suffered, he hath as
 farre to his end as he had at the first
 day of his entrance to these tormets.
 Consider, good Christian) what a
 length one houre woulde seme vnto
 ye, yf thou haddest but to holde thy
 hand in fire and brimstone onellie
 during the space thereof. Will see ye
 a man be greuouslie sicke, though he
 be layd vpon a verie softte bedde, yet
 the night seemeth a long time vnto
 hym. He turneth & tosseth hym selfe
 from syde to syde, tellinge the clock,
 and counting euerie houre, as it
 passeth, which semeth to him a whole
 day. And yf a man should saye vnto
 hym, that he were to abyde that
 paine but seuen yeres to gether: he
 woulde goe nygh to dispaire for
 these. Now yf one night seme so lōg
 and tedious to hym that lyeth on a

A good

good soft bedde, afflicted onelſe with a litle ague: what will the lyinge in fire and bzimſtone doe, when he ſhall knowe euidentile, that he ſhall neuer haue end thereof? Oh (deare brother) the ſatietie of continuance is lotheſome, even in thinges that are not euill of theſelues. If thou ſhouldeſt be bound alwayes to eate one onelſe meate: it woulde be diſpleaſant to thee in the ende. If thou ſhouldeſt be bound to ſit ſtill all thy lyfe in one place, without mouinge: it woulde be greuous vnto thee, albeit no mā dyd tormēt the in that place. What then will it be to lye eternally, that worlde without end, in moſte exquisite torments? is it any way tollerable? What iudgement then, what witte, what diſcretion is there left in men, which make no more account of this matter than they doe?

I might heere adde an other circumſtance, which the ſcripture addeth to wit, that all theſe torments ſhall be in darkeneſſe: A thinge dreadfull of it ſelfe, vnto mans nature, for there is not the ſtoutest man in the worlde yf he found hym ſelfe alone, & naked in extreme darkeneſſe, & ſhould hear a noyſe of ſpirits commyng toward hym, but he woulde feare, albeit he

Darkeneſſe in hell.

Math. 8.
22.

felt neuer a lashe from them, on his bodye. I might also adde an other circumstance, that the prophet addeth, which is, that God & good men shall laugh at them that daye, which will be no small affliction. For as to be mocked by a mans freende in time of aduersitie, is some comfort: so to be laughed at, speciallie by them, who onelie may helpe hym, is a great and intollerable encrease of his miserie.

Psal. 36.

And now all this that I haue spokē of hitherto, is but one parte of a damned mans punishemēt onelie, called by diuines pœna sensus, the paine of sense or feelinge, that is, the payne or punishment sensible inflicted vpon the soule and bodye. But yet beside this, ther is an other part of his punishment called pœna damni, the paine of losse or damage: which (by all learned mens opinion) is either greate, or no lesse than the former. And this is, the infinite losse which a damned man hath in beinge excluded for euer and euer, from the sight of his creator, and his glorie. Which sight onelie, being sufficient to make happie and blessed all them that are admitted vnto it, must needs be an infinite miserie to the damned man to lacke it eternallye. And ther-

Paines of damage which the damned suffer.

fore this is put as one of the first and chiefest plagues to be layed upon
 Esa. 26. hym: Tollatur impius ne videat gloria dei
 „ Let the wicked man be taken away
 „ to hell to the ende he may not see the
 „ glorie of God. And this losse contayneth all other losses and dommages in yt: as the losse of eternall blysses & Joye, (as I haue sayd) of eternall glorie, of eternall societie, with the Angels, and the like: which losse when a Damned man considereth (as he can not but consider them still, he taketh more greefe therof (as diuines doe proue) than by all the other sensible torments that he abydeth besides.

The
 vvorme
 of con-
 science.

Marc. 9.
 Esa. 66.
 Eccle. 7.
 Iudit. 6.

The cor-
 ruptions
 of the
 damned.

And therefore here foloweth now the last and one of the greatest torments of all, & for that cause so often repeated in scripture. Which is, the worme of our conscience, so called for that, as a worme lyeth eating & gnawing the woode where in he abydeth: so shall the remorse of our owne conscience, lye within vs griping & tormenting vs for euer. And this worme or remorse shall principally consist in bringinge to our myndes, all the meanes and causes of our present extreame calamities and our negligences, whereby we loſt the felicity

felicitie which other men haue gottē.
 And at euery one of these consider-
 ations, this worne shall geue vs a head-
 shite, euen vnto the hart. As when
 it shall lay before vs all the occasions
 that we had offered to auoyde this
 miserie, wherein now we are fallen,
 and to gayne the glorie which we
 haue lost: how easie yt had bene to
 haue done yt: how nigh we were of-
 tentimes to resolve our selues to doe
 it: and yet how vnforsunately we
 left of that cogitation againe: how
 many times we were foretolde of
 this daunger, and yet how litle care
 and feare we tooke of the same. How
 vaine the worldlye trifles were,
 wherein we spent our time, and for
 which we lost heauen, and fell into
 this intollerable miserie: how they
 are exalted, whom we thought fooles
 in the worlde: And how we are now
 proued fooles and laughed at, which
 thought our selues wyse. These
 things (I say) and a thousand more
 being layed before vs, by our owne
 conscience shall yelde vs infinite
 greefe. For that it is now to late to
 amend them. And this greefe is called
 the worne or remorse of our owne
 conscience: which worne shall more
 enforce men to weepe and howle,

I th

than

than any torment els, consideringe how negligentlie, foolishlie, & vaine they are come into those so insupportable torments, & that now there is no more time to redresse their errors.

Now onelie is the time of weeping and lamentinge for these men: but all in vaine. Now shall they be gyne to great end fume, and maruaille at the selues, saying: where was our witte? where was our vnderstandinge? where was our Iudgement, when we folowed vanities, and contened these matters? This is the talke of sinners in hell (sayeth the scripture) what hath our pride, or what hath the glorie of our riches profited vs? they are all now banished lyke a shadowe: we haue wried out our selues in the way of iniquitie and perdition, but the way of our Lorde we haue not knowne: This (I saye) must be the euerlastinge song of the damned wormeaten conscience in hell: Eternal repentance without profite. Whereby he shalbe brought to such desperation (as the scripture noteth) as he shall turne into furie, agaynst hym selfe, teare his owne flesh, rent his owne soule (if it were possible) & inuite the feedes to torment hym
 seynge

seyunge he hath so beastlie behaved hymselfe, in this worlde, as not to provide in time for this principall matter, onlie in deede to haue bene thought vpon. Oh yf he could haue but an other life to liue in the world agayne, how would he passe it ouer? with what diligence? with what seruilitie? but it is not lawfull: we onelie which are yet aliue haue that singular benefit, yf we knewe, or wou'd resolue our selues to make the most of it. One of these dayes, we shalbe past it also, and shall not recouer it agayne no not one houre, yf we woulde geue a thousand worlde, for the same, as in deede the damned woulde doe, yf they might. Let vs now therfore so vse the benefite of our present time, as whē we are past pence, we haue not neede to wish our selues heere againe.

Now is the time we may auoyde all: now is the time we may put our selues out of daunger of these matters: now (I say) yf we resolue our selues out of hand. For we knowe not what shall become of vs to morrowe. It may be to morrowe our hartes wilbe as hard and carelesse of these thinges, as they haue bene heretofore, and as Pharaο his harte

I itij was

Luc. 16.

was, after Moyses departure from hym. Oh that he had resolved hym selfe throughlye while Moyses was with hym, how happie had he bene: yf the riche gloutton had taken the time while Lazarus lay at his doze, how blyssed a man had he bene: he was forgetfulde of his miserie (as we are now) by Moyses & the prophets, as Christ signifieth: but he woulde not heare. Afterward he was in such admication of his owne folly, that he woulde haue had Lazarus sent from Abrahams bosome vnto his brethren to warne them of his successe. But Abrahā tolde hym, it was bootelesse, for they woulde not haue beleeued Lazarus, but rather haue persecuted hym as a lyar and defamer of their honorable brother deade, yf he should haue come and tolde them of his torments. In dede so woulde the wicked of the world doe now yf one should come and tell them that their parents or freendes are damned in hell, for such and such thinges: and doe beseech them to looke better to their liues, to the ende, by their comynge thither they doe not encrease the others paynes, for beinge some cause of their damnation (for this is onelie the cause of care which the damned

damned haue towardes the liuinge,
 and not for any loue they now beare
 them:) yf (I saye) such a message
 should come from hell, to the flour-
 ishing sinners of this world, woulde
 they not laugh, at it? woulde they not
 persecute egallie the parties that
 should bring such newes? What the
 can God deuise to doe for the sauing
 of these men? what waye, what meā-
 say he take, when neither warning,
 nor example of others, nor threats,
 nor exhortations will doe any good?
 we knowe, or may knowe, that lea-
 uing the lyfe which we doe, we can
 not be saued. We knowe or ought to
 knowe, that many before vs haue
 bene damned for lesse matters. We
 knowe & can not chioose but knowe,
 that we must shortly dye, & receaue
 when, as they haue receaued: liuing
 as they dyd, or worse. We see, by
 this layd downe before, that the
 paynes are intollerable, and yet eter-
 all, which doe expect vs, for the
 same. We confesse them most unfor-
 tunate that for any pleasure or com-
 moditie of this worlde, are now fallē
 into those paynes. What the should
 it vs to resoluē, to dispatche our
 selues quicklie of all impediments?
 to breacke violentlie from all bondes

and chaynes of this wicked worlde, that doe let vs from this true and zealous seruice of God: why should we sleepe one night in sinne, seeing that night may chaunce to be our last, and so the euerlastinge cutting of, of all hope for the time to come?

Resolue thy selfe therefore (my deare brother) yf thou be wise, and cleare thy selfe from this daunger, while God is willinge to receaue thee & moueth thee therunto by these meanes, as he dyd the riche man by Moyses and the prophets while he was yet in his prosperitie. Let his example be often before thine eyes, and consider it throughlie, and it shall doe the good. God is a wonderfull God, and to shew his patience & infinite goodnesse he wooeth vs in this lyfe, seeketh vnto vs, and layeth hym selfe (as it were) at our feete, to moue vs to our owne good, to winne vs, to drawe vs, and to saue vs from perdition. But after this lyfe he altereth his course of dealing: he turneth ouer the leafe, and chaungeth his stile. Of a lambe he becometh a lyon to the wicked: and of a Saviour a iust and seuerer punisher. What can be sayd or done more to moue vs he that is forewarned and seeth his owne

owne daunger, befoze his face, and yet is not stirred noz made the more wearye or fearefull thereby, but notwithstanding will come or slyde into the same: may well be pityed, but truelie by no meanes can he be helped, makinge hym selfe incapable of all remedies, that may be vsed.



Of the moste honorable and munificent rewardes proposed to all them that truelie serue God.

CHAP. 10.

The motiues and considerations layed downe befoze, in the former chapters myght well suffice, to sturre vp the harte of any reasonable christian to take in hand this resolution, whereof we talke, and whereunto I so much couet to persuaade thee (for thy onelie good, and gaine) gentle reader. But for that all hartes be not of one constitution in this respect, noz all drawen and stirred with the same means: I purpose to employe heere a consideration of commodities

God the
best pay
maister

meditie, whereunto commonlie, eche
man is prone by nature. And there-
fore I am in hope it shall be more for-
cible to that we go about than any
thing els that hitherto hath bene
spoken: I meane the to treate of the
benefites which are reaped by the
seruice of God, of the gayne drawne
thence, and of the good paye & most
liberall rewarde which God perfor-
meth to his seruantes, aboue all the
maisters created, that may be serued.
And though the iust feare of punish-
ment, (yf we serue him not) might be
sufficient to drive vs to this resolu-
tion: and the infinite benefites al-
redie receaued, might induce vs to
the same, in respect of gratitude, (of
both which some what hath bene
sayed before) yet am I content so
farre to enlarge this libertie to thee
(good reader,) that except I shew
this resolution, which I craue, to be
more gainfull & profitable than any
thing els in the worlde that can be
thought of: thou shalt not be bound
vnto it for any thinge that hitherto
hath bene sayde in that behalfe. For
as God in all other thinges is a ma-
iesticall God, full of bountie, libera-
llie and princelie magnificence. So
in this point aboue all other: in such

sort, as albeit whatsoever we doe or
can doe, is but due Debt vnto hym: &
of it selfe deserueth nothing: yet of
his munificent Maiestie, he letteth
passe no one toke of our seruice, vn-
rewarded, not so much as a cuppe of
colde water.

God commaunded Abraham to
sacrifice vnto hym his onlie sonne
Isaac, which he loued so much. But
when he was redie to doe the same:
God sayed doe it not: it is enoughe
for me that I see thy obedience. And
because thou hast not refused to doe
it, I sweare to thee (sayeth he) by my
selfe, that I will multiplie thy seed
as the starres of heauen, & the sandes
of the sea: and among them also one
shalbe Christ, the Sauour of the
worlde. Was not this a good paye
for so litle paynes? king David one
night, beganne to thinke with hym
selfe, that he had now a house of Ce-
lestiall habitation, and the arcke of God lay but
vnder a tent, and therfore resolved
to build a house for the sayd Arcke.
Which onelie cogitatio God tooke
in so good parte, as he sent Nathan
the prophet vnto hym presentlie, to
refuse the thing, but yet to tell hym,
that for so much as he had determi-
ned such a matter: God woulde build
a house

Mat. 10.

Marc. 9.

Gen. 22.

2. Re. 7.

a house, or rather a kingdome, to hym, and his posteritie, which should last for euer, & from which he would neuer take away his mercie, what sinnes or offences so euer they committed. Which promise we see now fulfilled, in Christ his Church, raysed out of that familie. What shoulde I recite many like examples? Christ geueth a generall note hereof, when he calleth the workemen & payeth to echeman his waiges so duely: as also when he sayeth of hym selfe beholde I come quicklie, and my rewarde is with me. By which places is euident that God suffereth no labour in his seruice to be lost or vnpayed. And albeit (as after in place conuenient shalbe shewed,) he payeth also (and that abundantlie) in this lyfe yet (as by these two texts appeareth) he deferreth his cheefe paye, vnto his cominge in the end of the daye, that is, after this lyfe, in the resurrection of the iust, as hym selfe sayeth in another place.

Of this payment then reserued for gods seruants in the life to come, we are now to consider, what maner a thinge it is, & whether it be worthy so much labour and trauaill, as the seruice of God requireth or no. And

first of all, if we will beleue the holie Mat. 25.
 scripture, callinge it a kingdome, a 2. Tim. 4.
 heauenlie kingdome, an eternall 2. Pet. 1.
 kingdome, a most blessed kingdome: Luc. 14.
 we must nedes cōfesse it to be a mar-
 ailous great rewarde: for that
 worldlye princes doe not vse to geue
 kingdomes to their seruants for re-
 mpençe of their labours. And yf
 they did, or were able to doe it: yet
 shoulde it be nether heauenlie nor
 eternall, nor blessed kingdome. See 1. Cor. 2.
 and lie, yf we credit that which S. Esa. 64.
 Paul sayeth of it, that nether eye
 hath seene, nor eare heard, nor hart
 of man conceaued, how great a mat-
 ter it is: then must we yet admit a
 greater opinon thereof. For that we
 haue seene many wouderful things,
 in our dayes, we haue heard more
 wouderfull: we may conceaue moſte
 wouderfull, and almost infinite.
 Now the shall we come to vnderſtā-
 the greatnesse and value of this re-
 warde? surely no tongue created
 her of man or Angell can expresse
 the same, no imagination conceaue,
 nor vnderſtandinge comprehend it,
 as Iſt hym ſelfe hath ſayd, nemo ſcit
 qui accipit: No man knoweth it but Apo. 2.
 that enioyeth it. And therefore he
 calleth it hidden manna, in the ſame
 place.

place. Notwithstandinge, as it is reported of a learned Geometrician that fynding, the length of Hercules foote, vpon the hill Olympus drew out his whole bodie, by the proportion, of that one parte: so we by some thinges set downe in scripture, and by some other circumstances agreinge therewith, may frame a coniecture of the matter, though it come farre behinde the thing it selfe.

I haue shewed before how the scripture calleth it heauenlie, euerlastinge and most blisfed kingdome. Wherby is signified, that all must be Kinges that are admitted thither.

Apo. 2. So lyke effect it is called in other places, a crowne of glorie, a throne of

& 3. maiestie, a paradise, or place of pleasure.

Mat. 16. sure, a lyfe euerlasting. S. Iohn the

Luc. 10. Euangelist beinge in his banishment

by speciall priuilege, made pryncipall

some knowlege and feeling thereof

aswell for his owne comfort, as for

others, taketh in hand to describe it

by comparaisson of a citie: Affirming

that the whole citie was of pure

golde, with a great and highe wall of

the pretious stone, called Iaspis.

This wal had also twelue foundations

, made of twelue distinct pretious

, stones which he there nameth: also

twelue

Apo. 21

& 22.

The description
of paradise.

twelue gates made of twelue riche
stones called margarits, and euery
gate was an entire margarit. The
streetes of the cite were paved with
golde, interlayed also with pearles &
pretious stones. The light of the cite
was the clearenesse and shynynge of
Christ hym selfe sittinge, in the midde
 thereof: from whose seat proce
ded a riuer of water, as cleare as cry
stall to refreshe the cite: and on both
 sides of the bankes, there grew the
tree of lyfe, geuynge out continuall
 and perpetuall fruit: there was no
 night in that cite, nor any defiled
 thing entered there: but they which
 are within shall raigne (sayeth he) for
 ever and euer.

By this description of the moste
the and pretious thinges that this
worlde hath. S. Iohn woulde geue
to vnderstand the infinite valoe
orie and Maiestie of this felicitie,
prepared for vs in heauen: though
as I haue noted before) it beinge
the princelie inheritance of our S.
our Christ, the kingdome of his
ther, the eternall habitation of the
lie Trinitie, prepared before, all
ables to set out the glorie, and ex
pse the power of hym that hath no
or measure, ether in power or
glorie

Mat. 13.

Heb. 1.

glory: we may verie well thinke with S. Paul, that nether tongue can declare it, nor harte imagine it.

When God shall take vpon hym to doe a thing for the vttermoste declaration (in a certaine sorte) of his power, wisdom, and Maiestie: imagine you what a thing it wilbe. For pleased hym at a certaine time, to make certaine creatures to serue hym in his presence, and to be witnesses of his glorie: and thereupon with a worde, created the Angels both for number and perfection so straunge and wondrous, as maketh mans vnderstanding astonished to thinke of it. For as for their number they were almost infinite, passing the number of all the creatures of this inferiour worlde, as diuers learned men and some aunient fathers doe thinke: though Daniel (according to the fashion of the scripture) doo put a certaine number for an vncertaine, when he sayeth of Angels, a thousand thousandes dyd minister vnto him (that is vnto God,) a ten thousand times a hundred thousand dyd stand about hym to assist. And for their perfection, of nature, it is such, (beinge, as the scripture saith) spirites and like burninge fyre

The crea
tion of
Angels.

Dan. 7.

Psa. 103

they farre surpasse all inferiour creatures, in naturall knowledge, power, & the like, wherein one Angel doeth exceede all men in the worlde put together. What an infinite Ma-
iestie doeth this argue in the creator?

After this, when many of these Angels were fallen: it pleased God to create an other creature, farre inferiour to this, for to fill vp the places of such as had fallen: & thereupon created man of a peece of claye as you knowe, appointing hym to live a certaine time in a place distant from heauē, created for this purpose, which is this worlde: a place of entertainment and triall for a tyme, which afterwarde is to be destroyed againe. But yet in creating of this transitorie world, (which is but a co-
age to his owne eternall habitatiō) what power, what magnificence, what Maiestie hath he shewed? what heauens and how wondrous hath he created? what infinite starres and other lights hath he deuised? what elements hath he framed? and how maruailouslie hath he compacted the together? The seas tossing and tum-
bling without rest, and replenished with infinite sortes of fishe: the ry-
uers runnyng incessantlie through the

The crea-
tiō of the
worlde,
to ex-
presse the
power
of God

the earth lyke veines in the bodie, yet neuer to be emptie nor ouerflow the same: the earth it selfe so furnished with all varietie of creatures, as the hundredth part thereof, is not employed by man, but onelie remaineth to shew the full hand, and Goddome of the creator. And all this (as is said) was done in an instant, with one worde onelie: and that for the vse of a small time, in respect of the eternitie to come. What then shall we imagine that the habitation prepared for that eternitie shall be? His meanest seruant (and that made onelie for a time to beare of as it were a shower of rayne,) be so princelie, so gorgeous, so magnificent, so Maiesticall, as we see this worlde is: what must we thinke that the kings palace it selfe is, appointed for all eternitie for hym and his freends to reigne together? We must needs thinke it to be as great, as the power and wisdom of the maker could reach vnto, to performe: and that is, incomparable, and aboue all measure infinite. The greate kinge Auerus, which reigned in Asia ouer a hundred twentie and seuen prouinces, to discouer his power and riches to his subjects made a feast (as the scripture sayeth)

After. i.

In his cite of Susa, to all princes,
 states & potentates, of his dominions,
 for a hundred and fowerscore dayes
 together. Esay the prophet sayeth,
 That our God & Lorde of hostes, will Esa. 25.
 make a solemne banquet to all his
 people vpon the hill and mount of
 heauen, and that a harvest banquet,
 of fat meates and pure wines. And
 this banquet shalbe so solemne, as
 the very sonne of God hym selfe,
 theee Lorde of the feast, shalbe con-
 sent to gyrd hym selfe, and to serue
 in the same, as by his owne wordes
 he promisseth. What manner of ban- Luc. 12.
 quet then shall this be? how magnifi-
 cent? how maiestical? especiallie
 seeing it hath not onely to endure a
 hundred & fowerscore dayes, (as that
 of Alluerus dyd,) but more than a
 hundred and fourscore millions of
 ages: not serued by men (as alluerus
 feast was) but by angels, and the ver-
 y sonne of God hym selfe, not to
 open the power and riches of a
 hundred twentie and seven prouin-
 ces, but of God hym selfe, king of
 kings, and Lorde of Lordes, whose
 power and riches are without end,
 greater than all his creatures toge-
 ther can conceaue? How glorious a ban-
 quet shall this be then? how triumphat
 ioy

toy of this festiuall day? o miserable and foolish children of men, that are borne to so rare & singular a Dignitie, and yet can not be brought to consider, loue, or esteeme of the same.

The pleasures and commodities of this lyfe.

Other such considerations there be to shew the greatnesse of this felicitie: as that, yf God hath geuen so many pleasures & comfortable gifts in this lyfe,) as we see are in the worlde (beinge a place notwithstandinge of banishment, a place of sinners, a vale of miserie, and the time of repētinge, weeping, and wayling what will he doe in the lyfe to come to the iust, to his freēdes, in the time of ioye, & mariage of his sonne? This was a moſte forcible consideration with good S. Augustine, who in the secret speeche of his soule with God said thus: O Lorde, yf thou for thy vile bodie of oures, geue vs so great and innumerable benefites, from the firmament, from the ayer, from the earth, fro the sea: by light, by darcknesse, by heate, by shadow: by dewes, by showers, by windes, by raines: by byrds, by fishes, by beasts, by trees: by multitude of hearbes, and varietie of plants, & by the ministerie of all thy creatures: O sweet Lorde what maner of things, how great, how good

Apo. 19
In solilo
quis ani
ma ad
Deum.

good, & how innumerable, are those ,,
 which thou hast prepared in our hea- ,,
 venlie countrie, where we shall see ,,
 thee face to face? yf thou doe so greate ,,
 things for vs in our prison: what ,,
 wilt thou geue vs in our palace? yf ,,
 thou gapest so many things in this ,,
 world, to good & euill men together: ,,
 what hast thou layd vp for onelie ,,
 good men in the world to come? yf ,,
 thine enemies and freends together ,,
 are so well prouided for, in this lyfe: ,,
 what shall thy onelie freends receaue ,,
 in the lyfe to come? yf there be so ,,
 great solaces in these dayes of teares Apo. 19
 what ioye shall there be in that day ,,
 of Mariage? yf our prison containe so ,,
 great matters: what shall our coun- ,,
 trie and kingdome doe? O my Lorde ,,
 and God, thou art a great God, and ,,
 great is the multitude of thy magni- ,,
 ficence and sweetnesse. And as there Psal. 30.
 is no end of thy greatnes, nor nūber ,,
 of thy wisdome, nor measure of thy ,,
 benignitie: so is there neither end, ,,
 number nor measure of thy rewards, ,,
 towardes them that loue and fight ,,
 for thee. Whither to S. Austen.

An other way to coniecture of
 this felicitie is, to consider the great
 promises which God maketh in the
 scriptures, to honour & glorifie man
 in

Howe
 much
 God ho-
 noureth
 man.

1. Re. 2. in the lyfe to come. Whosoever shall
 honor me (sayeth God) I will glorify
 Psa. 139 hym. And the prophet David, as it
 were complaineth ioyfullie that godes
 freends were to much honoured by
 hym. Which he might with much
 more cause haue sayd, yf he had liued
 Luc. 12. in the new testament, and had heard
 that promise of Christ whereof he
 spake before, that his seruants should
 sit downe and banquet, and that him
 selfe would serue and minister vnto
 them in the kingdome of his father.
 What vnderstanding can conceaue
 how great this honour shall be? But
 Mat. 19. yet in some part it may be gessed, by
 Luc. 21. that he sayeth; that they shall sit in
 1. Cor. 6. iudgement with hym: and (as
 Paul addeth,) shall be Iudges not
 onelie of men, but also of Angels. It
 may also be coniectured by the excee-
 ding greate honour which, God at
 Mat. 10. certaine times hath done to his ser-
 uants, euen, in this lyfe. Wherein
 notwithstandinge they are placed to
 be despised and not to be honoured.
 Gen. 12. What great honour was that he did
 14. 20. to Abrahah in the sight of so many
 Exo. 5. Kynges of the earth, as of Pharaoh
 6. 7. 8. Abimalech, Melchisedech, and the
 like: What honour was that he did
 to Moyses and Aaron in the face of
 Pharaoh

Pharaoh & all his court, by the won-
 derfull signes that they wrought?
 What excessive honour was that
 he dyd to holie Iosue, when in the
 sight of all his armie he stayed the Iosu. 10
 sunne and moone in the middell of
 the firmament, at Iosue his ap-
 pointment, obeynge therein (as
 the scripture sayeth) to the voice of Esa. 38.
 man? what honour was that he
 dyd to Esay in the sight of kynge
 hechias, when he made the sunne
 to goe backe tenne degrees in the
 heauens? what honour was that, he 3. Re. 17
 dyd to Helias in the sight of wicked
 achab, when he yelded the heauens
 to his handes, and permitted hym
 to say, that neither raine nor dewe
 should fall vpon the ground (for cer-
 taine yeres) but by the wordes of his
 mouth onely? what honour was that 4. Re. 5.
 he dyd to Elizeus in the sight of
 Naaman the nob'e Syrian, whom he 4. Re. 13
 cured onelie by his worde, from the
 leprosie? and his bones after his
 death raysed (by onelle toachinge)
 he dead to lyfe? smallie (not to al-
 luge more exampls herein,) what
 singular honour was that, he gaue Act. 5.
 all the Apostles of his senae, that
 as many as euer they layd hādes on,
 were healed from all infirmities, as

- S. Luke sayeth: May (which is yet
 Act. 19. more) the verie girdles and napkins
 of S. Paul did the same effecte, and
 yet more than that also, as many as
 Act. 5. came within the onellie shadow of
 S. Peter, were healed from their dis-
 seases. Is not this maruailous ho-
 nour even in this lyfe? was there
 euer Monarche, prince or potentate
 of the worlde, which coulde haue
 of such points of honour? And
 Christ dyd this, even in this worlde
 to his seruants, whereof notwith-
 standing he saith his kingdome was
 not: what honour shall we thinke
 Apo. 4. hath reserued for the world to come
 2. Ti. 4. where his kingdome shall be, and
 where all his seruants shall be crow-
 ned as kinges with hym?

The
 three
 places
 yvher to
 a man is
 appoia-
 ted.

An other declaration yet of this
 matter is layd downe by Diuines for
 openinge of the greatnesse of the
 beatitude in heauen: and that is, the
 consideration of three places, where
 to man by his creation is appointed.
 The first is his mothers wombe, the
 second this present world, the third
 is celum Imperium, which is the place
 of blysse in the lyfe to come. Now
 these three places, we must holde in
 proportion (by all reason) which
 is sensible to be obserued betwixt

the first two. So that Looke in what
 proportion the second doeth differ
 from the first: in lyke measure must
 the third differ from the second, or
 rather much more: seinge that the
 whole earth put together, is by all
 philosophie, but as a pricke or small
 point in respect of the maruailous
 greatnesse of the heauens. By this
 proportion then we must say, that as
 farre as the whole worlde doth passe
 the wombe of one priuate woman: so
 much in all beautie, Delightes, & ma-
 iestie doth the place of blisse passe all
 this whole worlde. And as much as a
 man liuinge in the worlde doth passe
 a childe in his mothers beilie, in
 strength of bodie, beautie, wit vnder-
 standinge, learninge and knowlege: so
 much & farre more, doeth a Saint in
 heauē passe men of this world, in all
 these thinges, & many more besides:
 And as much horroure as a mā would
 haue, to turne into his mothers wombe
 againe: so much woulde a glorified
 soule haue, to retorne into this
 worlde agayne. The nyene moneths
 life of life in the mothers wombe, are
 not so litle in respect of mans lyfe in
 the worlde, as is the longest lyfe vpon
 earth, in respect of the eternall lyfe
 in heauen. For the blyndenesse, igno-
 rance

like, and other miseries of the child in his mothers wombe, are any way comparable to the blindness, ignorance, & other miseries of this life, in respect of the light, cleare knowledge, & other felicities of the life to come. So that by this also, some coniecture may be made of the matter which we haue in hand.

Two partes of felicitie in heaue.

The accidental parte.

1. Co. 15

Eph. 4.

Sap. 9.

But yet to consider the thing more in particular, it is to be noted, that this glorie of heauen shall haue two partes, the one called essentiall, belonging to the soule: the other called accidental, belonging to the bodie. The essentiall consisteth in the vision of God, as shalbe shewed after. The accidental consisteth in the chaunge & glorification of our flesh, after the generall resurrection, that is, when this corruptible bodie of ours, shall put on incorruption & as S. Iohn saith) & of mortall become immortal. All this flesh (I saye) of ours, that now is so cumbersome & aggreued to the mynde: that now is so infested with so many inconueniēces, subiect to so many mutations: vexed with so many diseases: defiled with so many corruptions: replenished with so innumerable miseries & calamities: shall then be made glorious, and most perfect to

endure for ever, without mutation,
and to raigne with the soule worlde
without ende. And for this purpose
(as diuines doe proue) it shalbe en-
ued with certayne qualities and
giftes from God, which holy Saint
Anselm whom in this matter I
will follow) doeth reckon to be seuen,
to wit, beautie, agilitie, fortitude,
penetrabilitie, health, pleasure,
and perpetuitie, all which, ether
want in the damned bodies, or els
the contraries thereof are found in
the same. And first touching the beau-
tie of glorified bodies, how great it
shall bee, our Saviour hym selfe de-
clareth, when he sayeth. At that daye
shall the iust shine as the sunne in
the kingdome of their father. A mar-
uailous sayeing of Christ, and in
humane sense almost incredible,
that our putrified bodies should
shine and become as cleare as the
sunne. Whereas in the contrarie
parte, the bodies of the damned shall
be as blacke and boglie as filth it selfe.
The second qualitie is agilitie or ve-
locitie, whereby the glorified bodie,
is deliuered from this lumpishe he-
auinesse, wherewith it was pestered in
this lyfe, and made as light as the
angels the selues, which are spiritus,

In lib. de
similitu-
dinibus.
c. 48. 49.
& sequen-
tibus.

1. Beau-
tie.

Mat. 13

2. Agili-
tie.

Is v and

and doe passe from place, to place
with infinite swiftnesse, as also doe
ascend and descend of them selves,
against the nature of corruptible bo-
dies: whereas in the meane space, the
damned bodies shall be bound both
hand and foote, not able to moue, as
the scripture signifieth.

Mat. 22.

3. Strég-
ile.

Cap: 5 2.

4. Pene-
trabil-
tie

Ioh. 20.

Heb. 4.

5 Heaith.

The third qualitie is strength,
where with the glorified bodie shall
so abound (as Anselmus sayeth), as
he shall be able to moue the whole
earth if he would: and contrarywise,
the damned body shall be so weak &
impotent, as he shall not be able to
remoue the werie wormes from his
owne face & eyes. The fowerth qua-
litie shall be penetrabilitie, or libertie
of passage, whereby the glorified bo-
die shalbe able to pearse & penetrate
any other bodye: as to goe through
walles, doores, the earth or firmament
without resistance, contrarie to the
nature of a corruptible, bodie. So we
see that Christ his bodie glorified
after his resurrectiō, passed into his
Disciples, the doores being shut, and
pearced also the heauens at his ascen-
tiō, as the scripture sayeth. The fift
qualitie, is heaith whereby the glori-
fied body shalbe deliuered from all
diseases & paines of this lyfe, & from

all troubles and encombances be-
 longing to the same: as sinne, eating,
 drinking sleeping, and the like: and
 shalbe set in a most perfect and flo-
 urishing state of health, neuer de-
 payable a gaine: whereas the damned
 bodie in contrarie manner, shall be
 filled and stuffed with as many disea-
 ses paynes and torments both in-
 wardlie and outwardlie as by the
 wisdome of God maye be deuised.

The sixth qualitie is pleasure, ^{6. Plea-}
 wherewith the glorified bodye aboue ^{sure.}
 all measure shalbe replenished, all
 their senses together, finding now
 their proper objectes, in much more
 excellencie than euer they could in
 this worlde (as shalbe shewed after)
 Now (I say) euerie parte, sense, mem-
 ber, and ioint shall be filled with ex-
 ceedinge pleasure: euen as the same
 shall be tormented in the damned.
 I will heere alleage Anselmus his
 wordes for that they expresse liuelie
 this matter. All the glorified body ^{Cap. 57}
 (sayeth he) shall be filled with abun-
 dance of all kinde of pleasure, the
 eyes, the eares, the nose, the mouth,
 the handes, the throte, the lungs, the
 hart, the stomacke, the backe, the
 bones, the marrowe, the entrales the
 selues, & euery parte thereof, shalbe
 reple-

„ replenished with such unspeakable
 „ sweetenell and pleasure, that truely
 „ it may be sayed, that the whole man
 „ is made to drinke of the river of
 Psal. 35. Gods diuine pleasures, and made
 drunken with the abundāce of Gods
 house. In contrarie wyse the Damael
 bodie, shalbe tormētēd in all his par-
 tes and mēbers: even as yf you sawe
 a man that had a burning yron thrust
 into his eyes, an other into his
 mouth, an other into his breast, an
 other into his ribbes, and so through
 all the iointes, partes, and members
 of his bodie. Would you not thinke
 hym miserable, and the other man
 happy?

7. Perpe-
 nueric.
 Sap. 5.

The last qualitie is perpetuallie of
 lyfe, whereby the bodie is made sure
 now neuer to die, or alter from his
 felicitie, accordinge to the sayeing of
 scripture, that the iust shall lue for-
 euer this is one of the cheefest pre-
 rogatiues of a glorified bodye. For by
 this, all care & feare is taken away,
 all danger of hurt and noyance, for
 if all the worlde should fall vpon a
 glorified bodie, it could not hurt or
 harme it any thinge at all: where as
 the damned bodie lyeth alwaye in
 dyeing, and is subiect to the greefe of
 every blow and torment layed vpon

it, & so must remayne world without
end, These seven qualities then doe
make a glorified bodie happie. And
albeit this happynesse be but accide-
ntall (as I have sayed) and nothinge
in deede to the essentiall felicitie of
the soule: yet is it no small matter as
you see, but such as yf any bodie in
this lyfe had but one of these seven
qualities, we should thinke him
moste happie, and rather a God than
a man. And to obtayne one of them
in this worlde, many men woulde
spend much & adventure farre: whereas
to get them all in the lyfe to come,
none almoste will take any paynes.

But now to come to the essentiall
poynt of this felicitie which pertay-
neth to the soule, as the principall
parte it is to be vnderstoode, that
albeit there be many things that doe
concurre in this felicitie, for the ac-
complishment and perfection of happi-
nesse: yet the fountaine of all is but
one onelle thinge, called by diuines
Visus dei beatifica: the sight of god that
maketh vs happie. *Hec sola est summum
bonum nostrum*, sayeth S. Austen: this
onelle syght of God, is our happy-
nesse. Which Christ, also affirmeth,
when he sayeth to his father, this is
lyfe euerlasting, that men knowe the

The esse-
ntiall fel-
cicie of
the soule

Aug. 1. de
trin. c. 13

Ioh. 17

1. Co. 13

true God, & Iesus Christ whom thou
 hast sent. S. Paul also putteth out
 felicitie, in seinge God face to face,
 And S. Iohn, in seing God, as he is.
 And the reason of this is, for that all
 the pleasures and contentations in
 the world beinge onlie litle sparkles
 and parcells sent out from God: they
 are all cōtayned much more perfect-
 lie and excellētie in God hym selfe,
 than they are in their owne natures
 created: as also all the perfections of
 his creatures are more fullie in hym,
 thā in them selues. Wherof it folo-
 weth, that whosoever is admitted to
 the vision and presence of God, he
 hath all the goodnesse and perfections
 of creatures in the worlde united
 together, and presented vnto hym at
 once So that whatsoeuer delighteth
 ether bodie or soule there he enioyeth
 it whole knit vp together as it were
 in one bundle, and with the presence
 thereof is rauished in all partes
 both of mynde and bodie: as he can
 not imagine, thinke, or wish for any
 ioye whatsoeuer, but there he find-
 deth it in his perfection: there he
 findeth all knowlege, all wisdom,
 all beautie, all riches all nobilitie, all
 goodnesse, all delight, & whatsoeuer
 beside deserveth ether loue and ad-
 miration

miration, or worketh ether plea-
 sure or contentation. All the pow-
 ers of the mynde shalbe filled with
 this sight, presence, and fruition
 of God: all the senses of our bodie
 shalbe satisfied: God shalbe the vni-
 versall: felicitie of all his saints, con-
 taininge in hym selfe all particular
 felicities, without ende, number, or
 measure. He shalbe a glasse to our
 eyes, musike to our eares, honie to
 our mouthes, moste sweete and plea-
 saunt balme to our smell: he shalbe
 light to our vnderstandinge, conten-
 tation to our will, continuation of
 eternitie to our memorie. In hym
 shall we enioye all the varietie of
 times, that delighte vs here: all the
 beautie, of creatures that allure vs
 heere: all the pleasures & Ioyes that
 content vs heere. In this vision of
 God (sayeth one doctoz) wee shall
 knowe, we shall loue, we shall reioice
 we shall prayse. We shall knowe the
 verie secretes & iudgements of God
 which are a depth without bottome:
 Also, the causes natures, beginnings,
 of springs, and ends of all creatures.
 We shall loue incomparable, both,
 God, (for the infinite causes of loue
 that we see in hym:) and our com-
 panions as much as our selues, for
 that

Hug. lib.
 4. de ani-
 ma. ca. 15

know-
 ledge.
 Psa. 35
 Loue.

that we shall see them as much loued of God as our selues, and that also for the same for which we are loued: whereof ensueth, that our ioye shall be without measure: both for that we shall haue a particular ioye for euery thinge we loue in God (which are infinite:) and also for that, we shall reioyse at the felicitie of euery one of our companions, as much as at our owne: and by that meanes we shall haue so many distinct felicities: as we shall haue distinct companions in our felicitie: which being without number: it is no maruaille though Christ sayed goe in to the ioye of thy Lorde, and not, let the Lordes ioye enter in to thee: for that no one hart created can receyue the fulnesse and greatnesse of this ioye. Hereof it followeth lastlie, that we shall prayse God without ende or wearinesse, with all our harte, with all our strength, with all our powers, with all our partes: according as the scripture sayeth: Happie are they that liue, in thy house (o Lord) for they shall prayse the eternallye without end.

The
greatnes
of ioy in
heauen.

Mat. 25.

Psal. 83.

1re. 4. in
p. 106.

Of this most blessed vision of God, the holie father S. Austen writeth thus: Happie are the cleene of harte

harte For they shall see God) sayeth Math. 5.
 our Saviour: (then is there a visiō of)
 God (deare brethren) which maketh)
 us happie : A visiō (I saye) which)
 nether eye hath seene in this world,)
 nor eare hath heard, nor hart concea-)
 ued. A visiō, that passeth all the beau- 1. Cor. 3
 tie of earthlie thinges, of golde, of)
 siluer, of woodes, of feeldes, of sea, of)
 ayer, of sunne, of moone, of starres, of)
 Angels: for that all these thinges haue Aug. c. 36
 their beautie frō thence. foli 109
 We shal see 1. Co. 13
 him face to face (sayeth the Apostle,) &
 we shal knowe him, as we are knowē.)
 We shal knowe the power of the)
 father: we shal knowe the wisdomē)
 of the sonne, we shal knowe the)
 goodnes of the holie ghost we shal)
 knowe the innisable nature of the)
 most blessed trinitie. And this seinge)
 of the face of God, in the ioye of An-)
 gels, and all saints in heauen This is)
 the rewardē of lyfe euerlasting: this)
 is the glorie of blessed spirites, their)
 euerlasting pleasure, their crowne of)
 honour, their game of felicitie, their)
 riche rest, their beautifull peace, their)
 inward and outward ioye, their di-)
 uine paradise, their heauenlie Ieru-)
 salem, their felicitie of lyfe their)
 fulnesse of blysse, their eternall ioye,)
 their peace of God, that passeth all Psal. 4
 vnder:

„ vnderstandinge. This sight of God,
 „ is the full beatitude, the totall glor-
 „ fication of man, to see hym (I saye)
 „ that made both heauen and earth,
 „ to see him that made thee, that rede-
 „ med thee, that glorified thee. For in
 „ seeyng him, thou shalt knowe him, in
 „ knoweing him, thou shalt possesse
 „ him, in possessinge him, thou shalt
 „ loue him, in louinge him thou shalt
 „ prayse him. For he is the inheritace of
 Gen. 15. his people, he is the possessiō of their
 „ felicitie, he is the rewarde of their
 „ expectation. I wil be thy greate re-
 „ warde (sayeth he) to Abrahā. O Lorde
 „ thou art greate, and therefore no man
 „ uaille yf thou be a great rewarde. The
 „ sight of thee therefore is all our hope
 Io. 17. „ all our rewarde, all our ioye and felici-
 „ tie, that we expect: seing thou hast
 „ sayed, that this is lyfe euerlastinge,
 „ to see and knowe thee our true God,
 Iesus Christ whom thou hast sent.

Hauinge now declared the two
 generall partes of heauēlle felicitie,
 the one appertayninge to our soule,
 the other to our bodie: it is not hard
 to esteeme, w^{at} excelle of ioye, both
 of them ioyned together shall worke,
 at that happie daye of our glorifica-
 tion O ioye aboue all ioyes passinge
 all ioye, and without which there is

no ioye, when shall I enter into thee
 (sayeth S. Austen) when shall I en-
 ioye thee to see my god that dwelleth
 in thee? o euerlastinge kingdome, Phil. 4.
 kingdome of all eternities, o light
 without ende, o peace of God that
 passeth all vnderstandinge in which
 the soules of Saintes doe rest with
 thee, and euerlastinge ioye is vpon
 their heades, they possesse ioye and
 exultation, and all paine and sorowe
 is fledde from them. O how glorious
 a kingdome is thyne (o Lorde) wher-
 in all Saintes doe reigne with
 thee, adorned with light as with ap-
 parell, and hauinge crownes of pre-
 cious stones on their heades? O
 kingdome of euerlastinge blyss, Psa. 103.
 where thou o Lorde the hope of all
 saintes art, and the diadme of their
 perpetuall glorie, reioycinge them
 on euery syde, with thy blessed sight.
 In this Kingdome of thine, there is
 infinite ioye, and myrth without
 sadnesse: health without sorow: lyfe
 without labour: light without darke-
 nesse felicitie without abatement: all
 goodnesse without any euill. Whether
 youth flourisheth that neuer wareth
 olde: lyfe that knoweth no end: beau-
 tie that neuer fadeth: loue that neuer
 cooleth: health that neuer dimini-
 sheth

„ sheth: toy that neuer czaſeth. ~~Where~~
 „ sorowe is neuer fealt, complaint is
 „ neuer heard, matter of sadnesse is
 „ neuer serue, nor euill successe is ener
 „ feared. For that they possesse thee
 „ (o Lorde) which art the perfection of
 „ their felicitie.

If we woulde enter into these cō-
 siderations, as this holle man, and
 other his like dyd: no doubt but we
 should more be inflamed with the
 loue of this felicitie, prepared for vs,
 than we are: and cōsequentlie should
 strue more to gayne it than we doe.
 And to the ende thou mayest cōceiue
 some more feeling in the matter (gen-
 tle reader :) consider a litle with me,
 what a ioyfull day shall that be at
 thy house, when hauing liued in the
 feare of God, and atchiued in his ser-
 uice the ende of thy peregrination,
 thou shalt come (by the meanes of
 death) to passe from miserie and la-
 bour to immortalitie: and in that
 passage (when other men beginne to
 feare) thou shalt lyst vp thy head in
 hope, accordinge as Christ promisseth,
 for that the time of thy saluation cō-
 meth on: tell me, what a day shall
 that be when thy soule stepping forth
 of prison, & conducted by the Angels
 to the tabernacle of heauen, shall be
 recey-

A cōfor-
 table cō-
 siderat. 6

Luc. 21.

receyued there with the honorable
 companies & troupes of that place? Ephe. 1.
 with all those hierarchies of blessed Colos. 1.
 spirites mentioned in scripture, as 1. The. 1.
 principalities, powers, vertues, Do- Esa. 6.
 minations, Thrones, Angels, Archean-
 gels, Cherubines, and Seraphines?
 also with the holie Apostles and Dis-
 ciples of Christ, Patriarches, Pro-
 phets, Martyrs, Virgines, Innocen-
 ces, Confessors, Bishops, Priests, Luc. 15.
 & Saints of God: All which, as they
 joyd reioyce at thy conuersion from
 sinne: so shall they triumphe now at
 thy coronation and glorification.
 What ioye will thy soule receyue in
 that day, when she shalbe presented
 by her good Angell, in the presence of
 all these states, before the seate and
 Maieste of the blessed Trinitie,
 with recitall and declaration of all
 thy good workes, & trauailes suffer-
 ed for the loue and seruice of God?
 when (I saye) these blessed spirites
 shall laye downe in that honorable
 consistorie, all thy vertuous deedes
 in particular, all thy almes, all thy
 prayers, all thy fastinges, all thy in-
 nocencie of lyfe, all thy patience in
 iniuries, all thy constancie in aduer-
 sities, all thy temperance in meates,
 all the vertues of thy whole lyfe?
 when

when all (I saye) shall be recounted there, all commended, all rewarded: shalt thou not see now the valure & profite of vertuous lyfe? shalt thou not confesse that gaynesfull and honorable, is the seruice of God? shalt thou not now be glad and blesse the houre, wherein first thou resolvedst thy selfe to leaue the seruice of the worlde, to serue God? shalt thou not thinke thy selfe beholden to him or her that perswaded thee vnto it, yes verilie.

The ioye
of securi-
tie.

But yet more than this, when thou shalt consider into what a porte and hauen of securitie thou art come, and shalt looke backe vpon the daungers which thou hast passed, and wherein other men are yet in hazard: thy cause of ioye shall greatlie be increased. For thou shalt see euidentlie how infinite times thou were to perish in that iourney, yf God had not held his speciall hand ouer thee. Thou shalt see the daungers wherein other men are, the death and damnation where into many of thy freendes and acquaintance haue fallen: eternall paines of hell incurred by many that vsed to laugh and be merye with thee in the worlde. All which shall augment the felicitie of this thy so
fortus

fortunate a lot. And now for thy selfe
 thou mayst be secure, thou art out of
 all daunger for ever & ever. There is no
 more neede now of feare, of watch,
 of labour, or of care. Thou maiest lay
 downe all armour now, as the chil-
 dren of Israel dyd when they came
 into the land of promise: there is no
 more enimie to assaile thee: there is
 no more wyelie serpents to beguile
 thee: all is peace, all is rest, all is ioye,
 all is securitie. Good S. Paul hath
 no more neede now to fast, to watch,
 to punish his bodie: Good olde
 Jerome, may now cease to afflict
 him selfe both night and daye for
 the conquering of his spirituall ene-
 mie. Thy onelie exercise must be now
 to reioyce to triumphe, to sing alleluya
 to the Lambe, which hath brought
 thee to this felicitie, and will keepe
 thee in the same, worlde without
 end. What a comfort will it be to
 see that Lambe sittinge on his seat of
 state: yf the three wise men of the East,
 came so farre of, and so reioyced to
 see hym lyeinge in a Maunger: what
 will it be to see hym sittinge in his
 glorie? If S. John Baptist dyd leape
 at his presence in his mothers belly:
 what shall his presence doe in this
 his royall and eternall kingdome? It
 passeth

Iosu. 21.

22.

Gene. 3.

Sap. 17

1. Cor. 9

Iero. ep.

22. ad

Eusto.

Apo. 19

Math. 2

Luc. 1.

Ser n. 37
de factis.

passeth all other glorie that saintes
haue in heauen (sayeth S. Augusten)
to be admitted to the inestimable
sight of Christ his face, & to receaue
the beames of glorie from the splen-
dor of his maiestie. And yf we were to
suffer tormentes euery day, yea to
tolerate the verie paines of hell for
a time, theroye to gayne the sight of
Christ, and to be ioyned in glorie to
the number of his saintes: it were
nothing in respect of the rewarde. &
that we made such account of this
matter as this holie and learned man
dyd: we woulde not lyue as we doe,
nor leese the same for such trybles as
moste men doe.

Meeting
with our
frindes in
heauen.

But to goe forward yet further
in this consideration: Imagine be-
sides all this, what a ioye it shall be
vnto thy soule at that daye, to meete
with all her godlie freendes in hea-
uen, with father, with mother, with
brothers, with sisters: with wyfe,
with husband, with maister, with
scholars: with neyghbours, with
families, with kyndred, with ac-
quaintance: the welcomes, the myghty
the sweete embracements that shall
be there, the ioye whereof (as noteth
well S. Cyprian) shalbe unspeakable.
And to this, the daye feastinge

Cyp lib.
de mor.
calitate.

the inestimable triumphe, which shalbe
there, at the actuall of new brethren
and sisters coming thither from time
to time with the spoyles of their ene-
mies, conquered and vanquished in
this world. O what a comfortable sight
will it be to see those seates of An-
gels full, filled up againe with men
and women from day to day: to see the
crownes of glorie set upon their hear-
ses, and that in varietie, accordinge
to the varietie of their conquestes.
One for martyrdome, or confession
against the persecutor: an other for
virginitie or chastitie against the
flesh: an other for povertie or humil-
tie against the world an other for
many conquestes together against the
deuill? There the glorious quyer of
Apostles, (saith holie Cyprian) there
the number of reioycing prophets,
there the innumerable multitude of
Martyrs shall receiue the crownes of
their deatnes and sufferinges. There,
triumphing virgines which haue ouer-
come concupiscence with the strength
of continencie: there, the good aulin-
gers which haue liberallie fedde the
poore, and (keeping goddes commaun-
demets) haue transferred their earthly
riches to the storehouse of heauen,
shal receaue their due and peculiar
rewardes.

2. Tl. 4.
Apoc. 2.
3. 4.

Lib. de
mortati-
ra: c.

A com-
parifon

rewarde. O how shall vertue shew
her selfe at this daye? how shall good
deedes content their doers? And
among all other ioyes and contenta-
tions, this shall not be the least, to
see the poore soules that come thither
at a iumpe, ether from the miserie of
this lyfe, or from the torments of the
purging fyre, how they (I saye) shall
remayne astonished, and as it were,
beside the selues, at the sodaine mu-
tation, and excessive honour done
vnto them. If a poore man, that were
out of his waye, wanderinge alone
in a durty lane, in the myddest of a
darke and tempestuous night, farre
from companie, destitute of money,
beaten with rayne, terrified with
thunder, styfe with colde, wearied out
with labour, almost famished with
hūgre & thirst, & neare brought to dis-
payre with multitude of miseries,
shoud vpo the sodaine, in the twink-
ling of an eye, be placed in a goodlie
large & riche palace, furnished with
all kynde of cleare lightes, warme
fyre, sweete smelles, dayntie meates,
soft beddes, pleasant musike, fine ap-
parell, and honorable companie: all
prepared for hym, and attending his
comming, to serue hym, to honoure
hym, and to annoynt & crowne hym.
a king

a kinge for euer what would this
 poore mā doe? how woulde he looke?
 what could he saye? surelie I thinke
 he could saye nothinge, but rather
 woulde weepe in silence for ioye, his
 hart beinge not able to contayne the
 ioyaine and exceedinge greatnesse
 thereof.

Well then, so shall it be and
 much moze with these twyse happie
 soules, that come to heauē. For neuer
 was there colde shadowe so pleasant
 in a hoate burninge sunnye daye: nor
 the wellspringe to the poore traueiler
 in his greatest thirst of the sommer:
 nor the repose of an easy bedde to the
 wearied seruant after his labour at
 night: as shalbe this rest of heauen to
 an afflicted soule which cometh thi-
 ther. O that we could conceaue this,
 that we coulde imprint this in our
 hartes (deare brother) Would
 we folow vanities as we doe? would
 we neglect this matter as we doe?
 Surelve our coldenes in purchasing
 these ioyes, doeth procede of the
 smale opinion we doe conceaue of
 them. For yf we made such account
 and estimate of this Jewell, as other
 marchantes befoze vs (moze skilfull
 & wiser than our selues (haue done
 we woulde bydde for it as they dyd,

The
 great a
 couit th
 saints
 made c
 heauen

Heb, 1 2

02 at least wylse woulde not let it passe
so negligentlie, which they sought

2 after so carefullye S. Paul sayeth of

„Christ hym selfe, proposito sibi gaudio

7, sustinuit crucem: **He layinge before his**

eyes, the loves of heaven, sustained

the Grosse. A great estimation of the

matter, which he would buye at

deace a rate. But what counsayle

getteth he to other men about the

Mat. 13.

same? surely none other, but to go

and sell all that euer they haue to

purchase this treasure. S. Iohn of hie

Phil. 3.

ſelfe, what ſayeth he: verelie, that he

esteemed all the worlde as Doung

in respect of the purchase of this

Jewell. S. Pauls scholar Ignatius.

Jerom. in

atalogo

what byddeth he : heare his owne

weides. Fire, galwes, beaks, brea

kinge of my bones, quarteting of my

members, crushing of my body, all

the tormentes of the deuill together

let them come vpon me, so I may en-

SECRET

15.

loꝝe this treasure of heauē. B. Auden

that learned byshop, what offereth

he? you have now heard, before that

he would be content to suffer for

mentes every day, yea the very toll

mentes of hell it selfe to gaine the

eye: Good Lord, how farr dyd the

holy Saints differ frō vs: how cōtra

eye were their judgements to out

in the

in these matters? who will now mar-
 rayle of the wisdom of the world,
 iudged folle by God, and of the wyl-
 some of God iudged folly by the
 worlde? Oh children of men (sayeth
 the prophet) why doe ye loue vanitie
 and seeke after a lye? why doe you
 embrace strawe and contemne golde?
 strawe (I say) and most vile chaffe,
 such as finally will set your owne
 house on fyre, and be your cuyne and
 eternall perdition?

1. Cor. 1.
 2. & 3.
 Psal. 4.

But now to drawe towardes an
 ende in this matter (though there be
 no ende in the thing it selfe:) let the
 christian consider wherto he is borne,
 and whereof he is in possibilitie, yf
 he will. He is borne heyre apparēt to
 the kyngdome of heauē: a kyngdome
 without end, a kyngdome without
 measure, a kyngdome of blyſſe, the
 kyngdome of God him selfe: he is
 borne to be ioynt heyre with Iesus
 Christ the sonne of God: to raigne
 with hym: to triumph with hym: to
 be in Iudgement of Maieſtie with
 hym: to iudge the very Angels of
 heauen with hym. What more glozie
 can be thought vpon, except it were
 to become God hym selfe? All the
 riches, all the riches, all the glozie,
 that heauē cōtayneth shall be poured

VVherto
 a Chri-
 stian is
 borne by
 baptis-
 me.

Gal. 3:
 & 4.
 Ephe. 1:
 & 5.
 Colo. 3:
 Tit. 3.
 Rom. 8.
 Iac. 2.
 Heb. 1. 9
 1. Pe. 3.

2. Pe. 3. out vpon hym. And to make this ho:
 Apo. 1. nout yet more glorious: the labe that
 Mat. 19. sitteth on the throne of Maiestie,
 Luc. 22. with his eyes lyke fyre, his feete lyke
 1. Cor. 6 burning copper, and all his face more
 Apo. 1. shynnyng than precious stone: from
 & 4. whose seate there procedeth thunder
 Luc. 12. and lightening without end: and at
 whose feete the fower and twentie
 elders lay downe their crownes: this
 lambe (I say) shall ryle and honour
 him with his owne serulce. Who
 will not esteeme of this royall inher:
 itance? especiallie seing the gayning
 therof by the benefit of our redemp:
 tion, and grace purchased to vs ther:
 in, is brought now to be in our
 owne handes? The kyngdome of hea:
 uen suffereth violence (sayeth Christ)
 & men lay handes now on it by force
 Mat. 11. That is, by force of gods couenante
 Mat. 5. made with Christians, that lyuing
 & 9. vertuously, they shall haue the same
 Iohn. 14 What soeuer Christian then, doeth
 1. Cor. 7 good workes and lyueth vertuously
 1. Ioh. 2 taketh heauen by force (as it were)
 and by violence. The matter is put in
 Serm. 37. the power of the doer (sayeth S. Aug.
 de factis. sten, for that the kyngdome of hea:
 uen suffereth violence. This thing (o man)
 that is, the kyngdome of heauen, re:
 quireth no other price but thy selfe

is so much worthe as thou art worthe:
 geue thy selfe and thou shalt haue it.
 By which he signifieth, that euery
 man, how poore or needye soeuer he
 be in this world, may gayne this in-
 heritace to him selfe: may make hym
 selfe a prince, a king, a Monarche yf
 he will: euen the meanest and misera-
 blest man in the worlde. O wonder-
 full bountie & liberalitie of our Sa-
 uour: o princelie hart and vnspeak-
 able mercie: o incedible prodigali-
 tie (as I may saye) of God in trea-
 sures so inestimable, as are his infi-
 nite and endlesse riches.

Tell me now (gentle reader) why
 wilt thou not accept of this his offer?
 why wilt thou not account of this
 his kyngdome? why wilt thou not
 buye this glorie of hym for so litle a
 labour as he requireth? Suadeo tibi eme-
 re a me aurum ignitum, probatum, vt locu-
 les fias (sayeth Christ.) I counsaile the
 to buye pure and tried golde of me,
 to the end thou mayest be riche. Why
 wilt thou not folow this counsaile
 deare brother?) especialie of a mar-
 chant that meaneth not to deceaue
 thee? Nothing greeneth this our Sa-
 uour more, than that men wil seeke
 with such paynes to buy strawe in
 Egypt, where as he woulde sell them

Apo. 3.

,,
,,
,,

Exo. 5.

ere. 2. fyne gold at a lower price: & that they
 1 po. 21 will purchase puddie water, with
 more labour than he woulde requite
 for ten tymes as much pure liquor
 out of the verie fountaine it selfe.
 There is not the wickedest man in
 the world, but taketh more trauaile
 in gayning of hell, (as after shallbe
 shewed) than the moste paynfull ser-
 uant of God in purchasing of hea-
 uen.

the va-
 nitie of
 worldlie
 ea.

Follow thou not their follie then
 (Deare brother) for thou shalt see the
 Doe heauy penance for it one day,
 when thy harte shallbe full glad, thou
 hast no parte among them. Let them
 goe now & bestow their time in vanti-
 tie, in pleasures, in delightes of the
 world. Let the buyld palaces, purchase
 dignities, adde peeces and patches of
 ground together: let them hunt after
 honours & buyld castells in the ayer:
 the daye will come (yf thou beleue
 Christ hym selfe) wherein thou shalt
 haue small cause to enuye their felicit-
 tie. If they talke baselie of the glorie
 and riches of Saintes in heauen: not
 esteeming them in deede in respect of
 their owne, or contemnyng them, for
 that carnall pleasures are not reck-
 ned therein: make litle account of
 theyr wordes. For that the sensuall
 man

uc. 6.

uc. 12.

lat. 26.

Co. 2.

t. Iud.

simi-

ende.

man vnderstandeth not the things which are of God. If horses were promised by their maisters, a good banquet, they could imagine nothing els but prouander and water, to be their best cheere, for that they haue no knowlege of dayntier dishes: so these me accustomed to the puddle of their fleshlie pleasures, can mount with their myrde no higher than the same. But I haue shewed thee before (gentle reader) some wayes and considerations, to cōceau greater matters, albe it as I haue aduertised thee often, we must confesse still, with S. Paul, that no humaine hart can conceau the least parte therof, for which cause also it is not vnlike that S. Paul him selfe was forbidden to utter the thinges which he had seene and heard, in his miraculous assumption vnto the third heauen.

To conclude then, this gaine and goale is set vp for them, that will runne as S. Paul noteth: & no man is crowned in this glorie but such onelie as will fight, as the same Apostle teacheth. It is not euery one that sayeth to Christ, Lord Lord, shall enter into the kyngdome of heauen: but they onelie which shall doe the will of Christ his father in heauen.

L ii Though

1. Co. 2

2. Cor

1. Co. 6

Phili. 3

2. Ti. 2

1. Ti. 6

Heb. 1

Mat. 7

19. 25

Though this kyngdome of Christ be
 let out to all: yet every man shall not
 Rom. 8. come to raigne with Christ, but such
 Mat. 11. onlie as shall be cōtent to suffer with
 Christ. Though the kyngdome of hea-
 Apo. 14 uen be subiect to violēce: yet no man
 & 20. can enter there by force, but he onlie
 whose good deedes goe with him, to
 Psal. 14. helpe open the gates: that is, except
 he enter without spot, and hath
 wrought iustice, as the prophet testifi-
 eth. My meaning is, that as I haue
 shewed the greatnesse and worthy-
 nesse of this treasure (gentle reader:)
 so thou shouldest also conceaue the
 right way of gaining the same: which
 is no other, but onely by holie and
 vertuous lyfe, as God hym selfe hath
 Matt. 7. assured thee. Thou arte therfore to sit
 & 19. downe and consider according to thy
 Ioh. 14. Saviours counsaile, what thou wilt
 Luc. 14. doe, whether thou haue so much spi-
 rituall money as is sufficiēt to build
 this tower, and make this warre, or
 no: that is, whether thou haue so
 much good will and holie manhode
 in thee, as to bestowe the paynes
 of a vertuous lyfe, (yf it be rather to
 be called paynes than pleasures)
 requirred for the gayninge of this
 kingdome. This is the question, this
 is the verie whole issue of the matter,

& hitherto hath appertayned what:
 scouer hath bene spoken in this
 booke betore, ether of thy particular
 ende, or of the Majestie, bountie and
 iustice of God: and of the account he
 will demaund of thee: also of the pu-
 nishment or rewarde layd vp for
 thee: All this (I saye) was meant by
 me to this onelie ende, that thou
 (measuringe the one parte and the
 other,) shouldest finallie resolve
 what thou wouldest doe, and not to
 passe ouer thy time in careles negli-
 gence as many doe, neuer spyeing
 their owne errour untill it be to
 late to amend it.

For the loue of God then (deare
 brother) and for the loue thou bearest
 to thy owne soule, shake of this dan-
 gerous securitie, which fleshe and
 bloode is wonte to lulle men in: and
 make some earnest resolution, for
 lookinge to thy soule for the lyfe to
 come. Remember often that worthe
 sentence: Hoc momentum, vnde pendet
 eternitas: This lyfe is a moment of
 time, whereof all eternitie of lyfe or
 death, to come, dependeth. If it be a
 moment, and a moment of so great
 importance: how is it passed ouer by
 worldly men with so litle care, as it
 is? I might haue alleaged here infi-
 nite

A saying
 to be re-
 membred.

nite other reasons & cōsiderations to moue mē vnto this resolutiō, wherof I haue talked: & surely no measure of volume were sufficient to cōtaine so much as might be sayd in this matter. For that all the creatures vnder heauen, yea and in heauen it selfe, as also, in hell: all (I saye) from the first to the last, are argumentes and motives vnto this point: all are bookes and sermons, all doe preache and crye, (some by their punishemēt, some by their glorie, some by their beautie, and all by theyr creation,) that we ought without delay, to make this resolution, and that all is vanitie, all is follye, all is iniquitie, all is miserie, beside the onelie seruice of our maker and redeemer. But yet notwithstandinge (as I haue sayed) I thought good onelie to choose out these few cōsideratiōs before layed downe, as cheefe & principall amōge the rest, to worke in any true Christiā hart. And yf these can not enter with thee (good reader) litle hope is there that any other woulde doe thee good. Wherefore here I end this first parte, reseruing a fewe thinges to be sayd in the secōd, for remouing of some impedimentes, which our spirituall aduersarie is wont to cast
against

against this good worke, as against
the first steppes to our saluation Our
Lorde God & Saniour Iesus Christ,
which was content to paye his owne
bloode for the purchasinge of this
noble inheritance vnto vs, geue
vs his holy grace, to esteeme of
it as the great waight of
the matter requireth,
and not by negligence
to leese our po-
sitions ther:

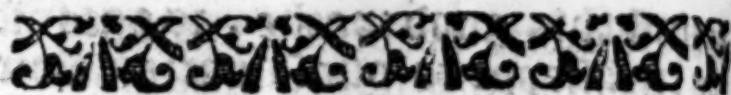
in.

The ende of the first parte.



THE

L v



THE SECOND PAR- te of this first booke.

Of impedimentes that let men from
this resolution: and first, of the dif-
ficultie or hardnesse, which
seemeth to many to be in
vertuous lyfe.

CHAP. I.



Notwithstandinge all the
motiues & considerations
before set downe, for in-
ducinge men to this ne-
cessarie resolution of ser-
uinge God, for their sal-

uation, there want not many Christians
abrode in the worlde, whose hartes
either intangled with the pleasures
of this lyfe, or geuen ouer by God to
reprobate sense, doe yeld no whit
all to this batterie, that hath bene
made, but sheweinge them selues
more hard than adamant, doe not
onely resist and contemne, but also
doe seeke excuses for their slothe and
wickednesse, and do alleage reasons

Ep. Iud.

Rom. 1.

Pro. 18.

& 20.

Psal.

140.

of their owne perdition. Reasons I
call them, accordinge to the common
phrase, though in deede, there be no
one thinge more against reason, than
that a man shoulde become enemye
to his owne soule, as the scripture
affirmeth obstinate sinners to bee:
But yet (as I say) they haue they? Tob. 19
excuses. And the first and principall Pro. 22.
of all is, that vertuous life is painful
and harde, and therfore they can not
endure to folow the same especiallie
such as haue bene brought vp deli-
catlye, and neuer were acquainted
with such asperitie, as (they say) we
require at their handes. And this is a
great, large & vniuersall impedimēt,
which stayeth infinite men from em-
bracing the meanes of their saluatiō.
For which cause it is fullie to be an-
swered in this place.

First then supposinge that the
way of vertue were so hard in deede,
as the enemye maketh it seeme, yet
might I well saye with S. Iohn
Chrysostom, that seeyng the rewarde
is so great and infinite as now we
haue declared, no labour should
seeme great for gayninge of the same
agayne, I might say with holy S.
Iusten, That seeyng we take dayly
so great payne in this world, for
auoy:

Lib. de
cōpā &
cordis.

Hom. 16.
ex 30.

auoyding of small inconueniences,
 as of sicknes, impzysonementes losse
 of goodes and the lyke: what paynes
 should we refuse for auoydinge the
 eternitie of hell fire set downe be-
 fore? The first of these considerations
 S. Paul bled when he sayd, the suffer-
 ings of this lyfe are not worthe of
 Rom. 8. the glorie which shall be reuealed in
 2. Pe. 2. the next. The second, S. Peter bled
 when he sayed, seeinge the heauenes
 must be dissolued, and Christ come to
 Iudgement to restore to euery man
 accordinge to his workes: what
 maner of men ought we to be in holy
 conuersation? As who would say: No
 labour, no paynes, no trauayle ought
 to seeme hard or great vnto vs, to
 the ende we myght auoyde the ter-
 rour of that daye. S. Austen asketh
 Luc. 16. this question: what we thinke the
 riche gloutton in hell woulde doe
 yf he were now in this lyfe againe
 woulde he take paines or no? woulde
 he bestirre hym selfe, rather thā turne
 into that place, of torment againe
 I might adde to this, the infinite
 paynes that Christ tooke for vs: the
 infinite benefites he hath bestowed
 vpon vs: the infinite sinnes we haue
 committed agaynst hym: the infinite
 examples of Saints, that haue
 trod

troden this pathe before vs : in respect of all which , we ought to make no bones at litle paynes and labour, yf it were true that godes seruice were so trauaillsome as many doe esteeme it.

But now in verie deede the matter is nothinge so, and this is but a subtille deceyte of the enemye for our discouragement. The testimonie of Christ hym selfe is cleare in this pointe : Iugum meum suauē est, & onus meum leue : My yoke is sweete, and my burden light. And the deariest beloued Disciple S. Iohn, who had best cause to knowe his maisters seruice herein, sayeth playnlie. Mandata eius grauiā non sūnt, his commaundements are not greuous. What is the cause then why so many men doe conceaue such a difficultie in this matter ? surely, one cause is, (besyde the subtiltie of the deuill which is the cheefest) for that men feelee the disease of concupiscence in their bones, but doe not cōsider the strength of the medicine geuen vs against the same, they crye with S. Paul, that they finde a law in their members pugning to the law of their minde, which is the rebellion of concupiscence left in our flesh by originall sinne

The waye of vertue is not hard.

Mat. 12.

1. Ioh. 5

The cause of pretended difficultie.

sinne:) but they confesse not, or consider not with the same S. Paul, that the grace of God, by Jesus Christ, shall deliuer the from the same. They remember not the comfortable saying of Christ to S. Paul, in his greatest temptations: Sufficit tibi gratia mea: *My grace is sufficient to strengthen thee against them all.* These men doe as Helizeus his disciple did, who casting his eyes onely vpon his enemies, that is vpon the huge armie of Syrians, redie to assault him, thought hym selfe lost and vnpossible to stand in their sight, vntill by the prayers of the holie prophet he was permitted from God, to see the Angels that stood there present to fight on his syde, and then he well perceaued that his parte was the stronger.

a. The force of grace for the ea sing of vertuous lyfe.

So these men, beholdinge onely our miseries and infirmities of nature, wherby daylie, tentations do clype against vs: doe account the battaill paynfull, and the victorie vnpossible, hauinge not tasted the deede, nor euer proued (through their owne negligēce) the manifold helpe of grace & spirituall succours, which God all wayes sendeth to them, who are content (for his sake) to take this conflict in hand. S. Paul had

well

well tasted that ayde, which hauinge
reckened vp all the hardest matters
that coude be, addeth: Sed in his omni-
bus superamus propter eum qui dilexit nos:
But we overcome in all these com- Rom. 8.
pates, by his assistance, that loueth
vs. And the falleth he to that woun-
derfull protestation: that nether,,
death, nor lyfe, nor Angels, nor the,,
lyke, should separate hym: & all this
upon the confidence of spirituall ayde Phil. 4.
from Christ, wherby he sticketh not Psal. 118.
to aduouch that he could doe all
thinges. Dauid also had proued the
force of this assistance, who sayd,
I dyd runne the way of thy com-
maundementes, when thou dyddest
enlarge my hart. This enlargement
of hart, was by spirituall consolation
of internall bunctiō, wherby the hart
drawen together by anguyshe is ope-
ned & enlarged: whē grace is powred
in, euen as a drye purse is softened &
enlarged by annointing it with oyle.
Which grace beinge present, Dauid
sayed, he dyd not onely walke the
way of godes commaundementes
passiue, but that he ranne them: Euen
as a carre wheele which crieth and
complaineth, vnder a small burden
beinge drye, runneth merilye and
without noyse, when a litle oyle is
put

put vnto it. Which thing aptly
 expresth our state and condition
 who without godes helpe, are able to
 doe nothing, but with the ayde ther
 of, are able to conquere & ouercome
 any thinge.

And surelie I woulde aske the
 men that imagine the waye of Gods
 law to be so hard & full of difficultie
 how the prophet could saye, I: haue
 taken pleasure (o lord) in the waye of
 thy commaundementes as in all the
 riches of the worlde. And in an other
 place. That they were more pleasant
 and to be desired, than golde or pre
 cious stone, & more sweter than hony
 or the hony cōbe by which wordes he
 yeeldeth to vertuous lyfe, not onely
 due estimatiō aboue all treasures in
 the world: but also pleasure, delight,
 swetnesse: therby to cōfōūd all those
 that abandone & forsake the same
 vpon ydle pretended and feyned dif
 ficulties. And yf dauid could say this
 much in the olde law: how much
 more iustlie may we say so now in the
 new, when grace is geuē more aboun
 dantly, as the scripture sayeth? And
 thou poore Christian which decea
 uest thy selfe with this imagination
 tell me, why came Christ into this
 worlde? why laboured hee & tooke

Psal. 118

Psal. 118

Ioh. 10.

Rom. 5.

Heb. 6.

e so much paines heere? why shed
 e his bloode? why praised he to his
 ather so oftē for thee? why appoin-
 ed he the sacramentes as conduites
 of grace? why sēt he the holye ghoſte
 into the worlde? what signifieth
 of ſpell or good tydings? what mea-
 neth the worde grace and mercie
 bought with him? what importeth
 the cōfortable name of Jeſus? is not
 all this to delyuer vs frō sinne? frō Math. 1.
 sinne paſt, (I ſay) by his onlie death:
 frō sinne to come, by the ſame death
 and by the aſſiſtāce of his holye grace
 ſtowed on vs more aboūdātlye than
 afore by all theſe meanes? was not
 this one of the principall effectes of
 Chriſt his cominge as the prophet
 ſaid: that craggie wayes ſhould be
 made ſtreight, & hard wayes playne?
 was not this the cauſe why he in-
 dued his church with the ſeuē bleſſed
 eſtes of the holie ghoſte? and with
 the vertues infuſed, to make the
 worke of his ſeruiſe ſweete, the exerciſe
 of good lyfe eaſye, the walkinge
 in his commaundementes pleaſant,
 ſuch ſort, as men might now ſinge
 in tribulations, haue confidence in
 tribulles, ſecuritie in afflictions, and
 ſurance of victorie in all tempta-
 tions? is not this the begynnynge
 myddle

Eſa. 11.

Eſa. 40.

Et vide

Ier. ibi.

Amb. lib.

1. de. ſp. S.

c. 20. An-

ſer. 209.

de temp.

Math. 5.

Luc. 6.

Act. 4.

2. Co. 4.

Esa. 10.

middle, & end, of the gospel: were not these the promises of the prophetes: the tydings of the euangelistes, the preachings of the Apostles, the doctrine, beleefe, and practise of all saints: and finallie is not this verbe abbreviatu: The worde of God abbreviated, wherein doe consist all the riches and treasures of Christianitie

Of the
force of
grace.

If any man will be contentious aske me how god doeth this marvellous worke: I answered hym (as I haue done befoze) that he doeth it by the assistance of his holie grace, poured into the soule of man, wherby is beautified & strengthened against all tēptatiōs as S. Paul was in particular against tēptatiō of the flesh.

2. Co. 12

And this grace is, of such efficacie force in the soule where it entereth that it altereth the whole state thereof, making those thinges cleare which were obscure befoze: those thinges pleasant, which were bytters befoze: those thinges easie, which were hard & difficult befoze. And for this cause also it is sayed in scripture to make a new spirit and a new heart. As where Ezechiel talking of this matter sayeth in the persone of God I will geue vnto them a new heart and will put a new spirit in their

Exo. ca.
11. & 36

well

velles that they may walke in my
 preceptes and keepe my commañdes-
 mentes. Can any thing in the worlde
 be spoken more playnlie? Now for
 mortifyeing and conquering of our
 passions, which by rebellio doe make
 the way of gods commaundementes
 displeasat. S. Paul testifieth clealie
 that aboundat grace is geueen to vs
 also by the death of Christ, to doe the
 same: for so he sayeth: This we knowe
 that our olde man is crucified also to
 the ende that the bodie of sinne may
 be destroyed, and we serue no more
 vnto sinne. By the olde man and the
 bodie of Sinne S. Paul vnderstandeth
 our rebellious appetite and concupi-
 scence, which is so crucified and de-
 stroyed by the most noble sacrifice of
 Christ, as we may by the grace pur-
 chased vs in that sacrifice, resist and
 conquer this appetite, & so keepe our
 selues from seruitude of sinne: that is
 to say, to any consent or taste of sinne, yf we
 will our selues. And this is that noble
 and entire victorie, which God pro-
 mised so long agoe in euerie Christia-
 n rule by the meanes of Christ, when
 he sayd: Be not afeard for I am with
 thee: steppe not aside, for I thy God
 will strengthen thee, & haue assisted
 thee: & the right hād of my iust (man,)
 hath

Rom. 6.

So pro-
 ueth S.
 An. li. 2.
 de pec-
 ca. meritis
 cap. 6.

Esay. 41

hath taken thy defence: Beholde all
that fight against thee shalbe confoun-
ded & put to shame: thou shalt see
thy rebelles, and shalt not find them:
they shalbe as though they were not
for that I am thy Lord and God.

Loe heere a full victorie promised
vpon our rebelles, by the helpe, of the
right hande of gods iust man, that
vpon our disordinate passions by the
ayde of grace from Iesus Christ. And
albeit these rebelles are not heere
promised to be taken cleane awaye
but onely to be conquered and con-
founded: yet is it sayed that they
shalbe as though they were not.

¶ Wherby is signified, that they shal
not hynder vs in the way of our sal-
uation, but rather further the same
if we will. For as wild beastes which
of nature are ferce, & would rather
hurt than profit mākinde, being man-
fred and tamed, become verie com-
modious and necessarie for our vses:
these rebellious passions of oures
which of the selues woulde vtterly
ouerthrowe vs, being once subdued
and mortified by gods graces & ou-
rowne diligence: doe stand vs in sin-
gular steade to the practise and exer-
cise of all kynde of vertues: as chole-
er or angre to the inkyndeling of zeale
hatter

A simili-
tude.

The vse
of passiōs
modera-
red.

entred to the pursueinge of sinne: a
 oughtie mynde, to the reiectinge of
 the world: loue, to the embracing of
 great & heroicall attempts in co-
 operation of the benefites receaued
 from God. Beside this the verie con-
 flict and cōbate it selfe, in subdueing
 these passions is left vnto vs for our
 great good: that is, for our patience,
 amilitie, and victorie in this lyfe: &
 for our merit, glorie, and crowne in
 the lyfe to come: as S. Paul affirmed 2. Tim. 4
 of hym selfe, and confirmed to all
 others, by this example.

Now then let the slothefull Chri-
 stan goe put his handes vnder his
 yrdle, as the scripture sayeth, and
 saye: There is a lyon in the waye, & a
 lionesse in the path, redie to deuoure
 me, that he dare not goe forth of
 his house. Let hym saye: It is colde, and
 therefore he dareth not goe to plowe. Pro. 26.
 Let hym saye, it is vneasie to labour:
 and therefore he can not purge his
 vineyard of nettles and thistles, nor
 build any wall about the same. Pro. 20.
 That is, let him saye his passions are
 so longe, and therfore he can not con-
 taine them: his body is delicate, and
 therefore he dare not put it to tra-
 uelle: the way of vertuous lyfe is
 hard and vneasie, and therfore he
 can

can not applye hym selfe therunto.
 Let hym saye all this, and much more
 which ydle and slothefull Christians
 doe vse to bryng for their excuse: let
 hym alleage it (I say) as much and as
 often as he will: it is but an excuse, &
 a false excuse, & an excuse moſte diſho-
 norable & detractorie to the force of
 Chriſt his grace, purchased vs by his

Mat. 11. bytter paſſion: that now his yoke
 ſhould be vnpleaſant, ſeing he hath
 made it ſweete: that now his burde

1. Ioh. 5 ſhould be heauie, ſeing he hath made

Ioh. 8. it light: that now his commaunders

Rom. 7. meſes ſhould be grieuous, ſeing the
 holie ghoſte affirmeth the contrarie:
 that now we ſhould be in ſeruitude

Rom. 8. of our paſſions, ſeing he hath by his

Pſal. 26. grace deliuered vs, & made vs true lie

27. free. If God be with, vs who will be

“ againſt vs, ſaieth the Apoſtle? God is

“ my helper and defender (ſayeth holie

“ dauid,) whom ſhall I feare, or treble

Pſa. 22. If whole armieſ ſhould riſe againſt

me: yet will I all way hope to haue

the victorie. And what is the reaſon

for that thou art with me (o Lord:

thou fighteſt on my ſide: thou aſſiſteſt

me with thy grace: by helpe whereof

I ſhall haue the victorie, though all

the ſquadrones of my enemies, that

is, of the fleſhe, the world, and the

Deuill

euill, should cyle against me at once
 and I shall not onelie haue the vic-
 torie, but also shall haue it easilie,
 and with pleasure and delighte. For,
 so much signifieth S. Iohn in that,
 hauing saied that the commaunde-
 ments of Christ are not greuous:)
 he inferreth presentlie, as the cause
 therof : Quoniam omne quod natū est ex
 deo vincit mūdum. For that all which is
 of God, conquerith the worlde:
 that is, his grace and heauenlie
 assistance sent vs from God doeth
 both cōquer the world, with all diffi-
 culties & tēptations therof: and also
 maketh the commaundements of
 God easie, and vertuous lyfe most
 pleasant and sweete.

1. Ioh. 5

But perhappes you will saye:
 Christ him selfe confesseth it to be a
 yoke, and a burden: how then can it
 be so pleasant and easie as you make
 it? Answer, that Christ addeth that
 it is a sweete yoke & a light burden.
 wherby your obiection is taken a-
 way: and also is signified further,
 that there is a burdē which greueth
 not the hearer, but rather helpeth &
 refresheth the same: as the burden of
 fethers upon a byrdes backe beareth
 up the byrd: and is nothinge at all
 greuous vnto her: So also though it

An obie-
 ction, an-
 swered.

be

Psal.

118.

be a yoke, yet is it a sweete yoke, a comfortable yoke, a yoke more pleasant than honye or the honye combe, as sayeth the prophet. And why so? because we drawe therein, with a sweete companion, we drawe with Christ: that is, his grace at one ende, & our endeuour at the other. And because when a great ore & a litle doe drawe together, the weight lyeth all vpon the greater ore his necke, for that he beareth vp quite the yoke from the other: therof it cometh, that we drawing in this yoke together with Christ, which is greater than we are, he lighteneth vs of the whole burde, and onelie requireth that we should goe on with hym comfortable, & not refuse to enter vnder the yoke with hym, for that the payne shalbe his, & the pleasure ours. This he signifieth expresselie whē he sayeth: come you to me all that labour & are heauily laden and I will refreshe you. Heere you see that he moueth vs to this yoke, onelie therby to refreshe and disburde vs: to disburden vs (I saye) and to refreshe vs, and not any waye to loade or agreeue vs: to disburden vs of the heauye loadinges & yokes of this world: as from the bueden of a guiltie conscience, the burden of

Matt. I 1

care)

Ser. 9. de
verbis
domini.

foode, and to endaunger their owne
lyues, for the feedinge and defending
of their litle ones, but onelie the
force of loue? S. Austen doeth pro-
cute this poynte at large by many
other examples, as of Marchantes
that refuse no aduventure of sea, for
loue of gayne: of hunters, that refuse
no season of euill weather, for loue of
game: of souldiers that refuse no
daunger of death, for loue of spoyle.
And he addeth in the ende, that if the
loue of man can be so greate towards
creatures heere, as to make labour
easie, & in deede to seeme no labour,
but rather pleasure: how much more
shall the loue of good men towards
God make all their labour comforta-
ble, which they take in his seruice.

The loue
of Christ
to his
saintes,
& of his
saintes to
hym.

This extreme loue was the cause
whie all the paynes and afflictions
which Christ suffered for vs, seemed
nothings vnto hym. And this loue
also was the cause why all the tra-
uailes and tormentes which many
Christians haue suffered for Christ
seemed nothings vnto them. Impri-
sonmentes tormētes, losse of honour
goodes, and lyfe, seemed trifles to
diuers seruantes of God, in respect
of this burninge loue. This loue
droue infinite virgines: and tender
chil-

chilbzen to offer them selues, in tyme
of persecution, for the loue of hym
which in the cause was persecuted.
This loue caused holpe Apollonia of
Alexandria, beinge brought to the
fyre to be burned for Christ, to styppe
out of the hādes of such as ledde her,
and ioyfullie to runne into the fire,
of her selfe. This loue moued Agna-
tius, the auncient Martyre to saye
(being condemned to beastes, and
fearing lest they woulde refuse his
bodie, as they had done diuers Mar-
tyres before) that he woulde not per-
mit them so to doe, but woulde pro-
uoke and styre them to come vpon
hym, and to take his lyfe from hym,
by tearing his body in peeces.

Euseb li.
6. c. 34.

Ierom in
catalogo.

These are the effectes then of fer-
uent loue, which maketh, euen the
thinges that are most difficult and
dreadfull of them selues, to appeare
sweete and pleasant: and much moze
the lawes and commaundementes of
God, which in them selues are moste
just, reasonable, holpe and easie. Da-
mantem (sayeth S Austen speaking of
of this matter,) & sentit quod dico: Si
autem frigido loquor, nescit quid loquar:
Seue me a man that is in loue with
God: and he feeleth this to be true,
which I saye: but yf I talke to a

Psal. 6
& 18.

Mat. 11
1. 10. 5

Tract. 26
in Iohā.

colde

colde Christian: he vnderstandeth not what I saye. And this is the cause why Christ talking of the keeping of his commaundementes, repeateth so often this worde loue, as the onely sure cause of keeping the same: for want wherof in the world, the world keepeth the not, as there he sheweth.

oh. 14.

If you loue me, keepe my commaundementes: sayeth he: and againe: He that hath my commaundementes, & keepeth the, he is he, that loueth me. Agayne: He which loueth me, will keepe my commaundement: and he that loueth me not: keepeth not my commaundementes. In which last wordes, is to be noted, that to the louer, he sayeth his commaundement in the singular number: for that to such a one all his commaundementes are but one commaundement, according to the saying of S. Paul: That loue is the fulnesse of the lawe: For that it comprehendeth all. But to hym that loueth not, Christ sayeth his commaundementes in the plural number: signifyeing thereby, that they are both many and heauie to hym: for that he wanteth loue, which should make them easie. Which, S. John also expretheth, when he sayeth this is the loue of God, when we

Marke
his ob-
seruatiō.

Rom. 13

1. Io. 5.

keepe

keepe his cōmaundementes, & his cō-
maundementes are not heauye That
is, they are not heauye to hym, which
hath the loue of God: otherwyle no
maruaile though they be moſte hea-
uie. For that euerie thing ſeemeth
heauie which we doe againſt our
lyking. And ſo by this alſo (gentle
reader) thou mayeſt geſſe, whether
the loue of God be in thee, or no.

And theſe are two meanes now,
wherby the lyfe of good men is made
eaſie in this worlde. There foloweth
diuers other to the end that theſe neg-
ligēt excuſers may ſee, how vniuſt &
vnttrue this excuſe of theyrs is cōcer-
ninge the pretended hardnes of ver-
tuous lyuing: which in verie deede is
indewed with infinite priuileges of
comfort, aboue the lyfe of wicked
men, euen in this world. And the next
that I will name for example ſake
after the former, is a certayne ſpeciall
and peculiar light of vnderſtanding,
pertayning to the iuſt, and called in
ſcripture prudentia ſanctorum. The wiſ-
dome of Saintes: which is nothing
els but a certayne ſparke of heauēlie
wiſdome, beſtowed by ſingular priuile-
ge vpon the vertuous in this lyfe:
wherby they receyue moſte comfort-
able light, and vnderſtāding in ſpi-
rituall

3 Pec-
liar light
of vnder-
ſtanding

Prou. 9

- rituall matters, especiallie touching
their owne saluation, and thinges
necessarie therunto. Of which the
Psa. 16. prophet Dauid meante, whē he saied,
“notas mihi fecisti vias vitæ, Thou hast
“made the wayes of lyfe knowne to
Psa. 118. me. Also when he sayde of hym selfe.
Super senes intellexi, I haue vnderstood
more than olde men. And agayne in
Psa. 50. an other place: Incerta & occulta sa-
“pientia tua manifestasti mihi: Thou hast
“opened to me the vnkownen and
Ioh. 1. hydden secrettes of thy wisdomē.
This is that light wherwith S. Iohn
sayeth that Christ lighteneth his ser-
uantes: as also that vntion of the
holye ghoſte, which the same Apostle
I. Io. 2. teacheth to be geuen to the godlie, to
instructe thē in all thinges behoofe:
full for their saluation. In likewyse
this is that writing of gods lawe in
menes hartes, which he promiset by
Iero. 31 the prophet Ieremie: as also the in-
Esa. 54. struction of men immediatlye from
God him selfe, promised by the pro-
phet Eſaye. And finallie this is that
ſoueraigne vnderſtāding in the lawe
commandementes, and iustiſicati-
ones of God, which holy Dauid ſo
much deſired, and ſo often deman-
ded in that moſt diuine psalme,
Psal. 118 which begynneth: Blessed are the vni-
spot:

spotted in the waye: That is, in this lyfe.

By this light of vnderstandinge and supernaturall knowledge and feelinge from the holye ghost, in spirituall thinges, the vertuous are greatlie holpen in the waye of righteousnes for that they are made able to discerne, for their owne direction in matters that occurre, accordinge to the sayeing of S. Paul: *Spiritualis omnia iudicat*: A spirituall man iudgeth of all thinges: *Animalis autem homo non percipit quæ sunt spiritus dei*. But the carnall man conceaueth not the thinges which appertayne to the Spirit of God. Doeth not this greatlie discover the priuiledge of a vertuous lyfe? the ioye comfort and consolation of the same? with the exceeding greate miserie of the contrarie parte? for yf two should walke together, the one blynde, and the other of perfect sight, which of them were lyke to be wearie first? whose iourney were like to be more paynfull? doeth not a litle grownde wearie out a blynde man? consider then in how wearysome darkenesse the wicked doe walke: Consider whether they be blynde or no. S. Paul sayeth in the place before alleaged, that they can not

1. Co. 2

1. Co.

¶ liij con:

conceale any spirituall knowlege: is
 Esa. 65. not this a great darkenesse? Agayne,
 the prophet Esay describeth their
 state further, when he sayeth in the
 person of the wicked, we haue gro-
 ped lyke blynde men after the walles
 and haue stumbled at myddaye, euen
 as yf it had beene in Darknesse. And
 in an other place, the scripture de-
 scribeth the same, yet moze effectua-
 llye, with the paynfullnesse therof,
 euen fro the mouthes of the wicked
 Chap. 5. them selues, in these wordes: The
 light of iustice hath not shyned vnto
 vs, and the sunne of vnderstanding
 hath not appeared vnto our eyes: we
 are wearyed out in the waye of ini-
 quitie and perdition et ce. This is the
 talke of sinners in hell. By which
 wordes appeareth, not onelye that
 wicked men doe lyue in great darke-
 nesse: but also that this darkenesse is
 most paynefull vnto them: and conse-
 quently that the contrarie light, is a
 great easement to the waye of the
 vertuous.

Inter-
 al con-
 solation.

An other principall matter which
 maketh the waye of vertue easye and
 pleasant to them that walke therein,
 is a certaine hidden and secret con-
 solation, which God powreth into
 the hartes of them that serue hym. I
 call

call yt secret: for that it is knowen
 but of such onelye as haue felt it: for
 which cause, Christ hym selfe calleth Apo. 2
 yt, hydden manna knowen onelye to
 them that receaue it. And the prophet Psal. 30.
 sayeth of yt, greate is the multitude
 of thy swetnes (o Lord,) which thou
 hast hydden for them that feare thee. Psal. 67.
 And againe, in an other place, thou
 shalt laye asyde (o Lord) a speciall
 chosen rayne or dewe for thyne inhe-
 ritance. And an other prophet sayeth
 in the persone of God, talking of the
 deuoute soule that serueth hym; I
 will leede her a side into a wilder-
 nesse, and there I will talke vnto her Ose. 2.
 parte. By all which wordes, of wil-
 dernesse, seperating, choyce, & hydde,
 is signified, that this is a secret pri-
 uilege bestowed onelie vpon the ver-
 tuous, and that the carnall hartes of
 wicked men, haue no parte or portiō
 therein. But now, how great & in-
 estimable the sweetnesse of this hea-
 uenlie consolation is, no tongue of
 man can expresse: but we may coniec-
 ture by these wordes of Dauid, who Psal. 35.
 talking of this celestiall wyne, attri- & 64.
 buteth to yt such force, as to make all
 those drounke that taste of the same:
 that is, to take from them, all sense &
 feeling of terrestriall matters, euen

as S. Peter hauing drounke a litle of
 Mat. 17 yt vpon the mounte Thabor, forgate
 Marc. 9. hym selfe presentlie, and talked as a
 Luc. 9. man distracted, of building taberna-
 Psal. 35. cles there; and resting in that place
 Esa. 29. for euer. This is that torrens voluptatis.

that swete streame of pleasure, as the
 prophet calleth yt, which comming
 from the mountaynes of heauen,
 watereth (by secret wayes and pas-
 sages) the hartes, and spirites of the
 godly, and maketh them drunken
 with the vnspeakable ioye which it
 bringeth with yt. This is a litle taste
 in this life of the verie Ioyes of hea-
 uen, bestowed vpon good men, to co-
 fort thē withall, and to encourage
 them to goe forwarde. For as Ma-
 chantes desirous to sell their wares,
 are content to let you see & handle,
 some times also to taste the same
 thereby to induce you to buy: so God
 almightie willing to sell vs the ioyes
 of heauē, is content to imparte a cer-
 taine taste before hand to such as he
 seeth are willing to buye: thereby to
 make thē come of roundlye with the
 price, and not to stycke in payeing
 so much, and more, as he requireth.
 This is that exceding ioye & iubil-
 in the hartes of iust men, which the
 prophet meaneth, whē he saileth: Thē
 boye

A simili-
 litude.

Apo. 3.

boyce of exultation and saluation is Psa. 117
in the tabernacles of the iust. And
agayne, Blessed is that people that
knoweth iubilatiō; that is, that hath
experienced this extreeme ioye and
pleasure of internall consolation. S. 2. Cor. 7
Paul had tasted it whē he wrote these
wordes, amyddest all his laboure,
for Christ. I am filled with cōsolatiōs
I ouerflowe or superabounde in all
ioye, amyddest our tribulations.
What can be more effectually sayd
or alleaged, to proue the seruice of
God pleasant, than this? Surelve
(good reader) yf thou haddest tasted
once, but one droppe of this heauēlie
ioye: thou wouldest geue the whole
worlde to haue an other of the same,
or at the leastwise, not to leese that
one agayne.

But thou wilt aske me perhappes, The
why thou beinge a Christian as well vvaie to
as other, hast yet neuer tasted of this come to
consolation? to which I answere, spiriual
that as it hath bene shewed before, consolation.
(this is not meate for euery mouth: Psa. 67
but a chosen moysture layed aside for
godes inheritance onelye. This is
wyne of godes owne seller, layed bp Can. 1,
for his spouse, as the Canticles de-
clare: That is, for the deuoute soule
dedicated vnto godes seruice. This
is

is a teate of comfort, onelye for the chylde to sucke, and fill hym selfe withall, as the prophet Esaye testifieth: The soule that is drowned in sinne and pleasures of the world can not be partaker of this benefite: neither the harte replenished with carnall cares & cogitations. For as gods

1. Re. 5. Arcke and the Idole dragon coulde
Io. 8. 14 not stand together vpon one Altar:
15. 16. so can not Christ and the world stand
1. Io. 2. together in one harte. God sent not
Exo. 16. the pleasant Manna vnto the people of Israell as longe as their flower & chyboles of Egypt lasted: soe nether will he send this heauenlye consolatiō vnto thee, vntill thou haue ridde thy selfe of the cogitatiōs of vanitie. He is a wyse Marchant, though a liberall. He will not geue a taste of his treasure, where he knoweth there is no will to buie. Resolue thy selfe once in deede to serue God, and thou shalt the feele this ioye, that I talke of, as many thousandes before thee haue done, and neuer yet any man was

Exod. 2. herein deceaued Moyses first ranne out of Egypt, to the hilles of Madia, before God appeared vnto hym: and so must thy soule doe out of worlde vanitie, before she can looke for these consolations. But thou shalt no
 sooner

sooner offer thy selfe throughlye to
 godes seruice, than thou shalt fynde
 entertaynement aboue thy expecta-
 tio. For that, his loue is more tender
 in deede vpon them that come newlye
 to his seruice, than vpon those which
 haue serued him of old: as he sheweth
 playnelye by the parable of the pro-
 digall sonne: whom he cheryshed
 with much more dalyance and good
 cheere, than he dyd the elder brother,
 which had serued hym of longe time.
 And the causes hereof are two: the
 one, for the ioye of the new gotten
 seruant, as is expessed by, S. Luke in
 the text: the other, lest he fynding no
 consolatio at the begynnynge, should
 turne backe to Egypt againe as God
 by a figure in the children of Israell
 declarer hmanifestlie in these wordes
 When pharaο had let goe the peo-
 ple of Israell out of Egypt God
 brought thē not by the coutrie of the
 philistines, which was the nearest
 waye, thinkinge with hym selfe, lest
 perchappes it might repent them, yf
 they should see warres streight waie
 agaynst them, and so should re-
 turne into Egypt againe. Vpon which
 two causes thou mayest assure thy
 selfe, of singular consolations and
 comfortes in the seruice of God (yf
 thou

Luc. I 5.

Begyn-
 ners chee-
 felic che-
 rished
 vwith sp-
 rituall
 consol-
 ation.

EXO. I 3.

thou wouldest resolute thy selfe thereunto) as all other men haue founde before thee, and by reason thereof haue proued the waye not harde, as worldie men imagine it, but moſte easie: pleasant, and comfortable, as Christ hath promised.

Mat. 11.

5. The
quiet of
conscience.

2. Co. 1.

P. o. 15.

After this priuilege of internall consolation ensueth an other, makinge the seruice of God pleasant, which is the testimonie of a good conscience, wherof S. Paul made so great account, as he called it his glorie. And the holie ghoste sayeth of it further, by the mouth of the wise man: *Secura mens quasi iuge conuiuium*: a secure mynde, or good conscience is as a perpetuall feast. Of which we may inferre, that the vertuous man hauinge allwayes this secure mynde and peace of conscience, liueth allwayes, in festiuall glorie, & glorious feasting. And how then is this lyfe harde, or vnpleasat, as you imagine? In the contrary syde, the wicked man, hauinge his conscience vexed with the prouocation of sinne, is alwayes tormeted with in it selfe: as we reade that Cayn was, hauinge kyled his brother Abel: and Antiochus for his wickednesse done to Ierusalem: and Judas for his treasō against his maister.

ter: and Christ signifieth it generallie of all noughtie men, when he sayeth that they haue a worme which gnaweth their conscience within. The reason wherof, the scripture openeth in an other place, when it sayeth: All wickednesse is full of feare, geuinge testimonie of dānation against it selfe: and therfore a troubled conscience allwayes presumeth cruell matters. That is, it presumeth cruell thinges to be imminent ouer it selfe, as it maketh account to haue defected. But yet further, aboue all other, holie Job most liuely setteth fourth this miserable state of wicked men, in these wordes: A wicked man is proude all the dayes of his lyfe, though the tyme be vncertayne how longe he shall playe the tirant: the sounde of terroure is allwayes in his eares: and although it be in tyme of peace, yet he allway suspected some treason agaynst hym: he beleueth not that he can rise againe frō darkenesse to light: expectinge on every side the sworde to come vpon hym: when he sitteth doune to eate, he remembreth that the day of darkenesse is redy at hand for hym: tribulation terrifieth hym, & anguyshe of mynde enuicōneth hym, even as a kynge is

Gen. 4.

1. Ma. 6.

Mat. 27.

Act. 1.

Marc 9.

Sap. 7.

Iob. 15.

The trouble of a euill conscience.

enuironed with souldiers, when he goeth to warre.

Is not this a maruailous description of a wicked conscience, vttered by the holy ghoste hym selfe? what can be imagined more miserable than this man, which hath such a boucherie, and slaughterhouse within his owne harte? what feares, what anguishes, what desperations are here touched? S. Chrysostome discourseth

Hom. 8
ad pop.
Antio-
chenum.

“notable vpo this point: Such is the
“custome of sinners, (sayeth he) that
“they suspect all thinges, they doubt
“their owne shadowes, they are afeard
“at euery litle noise, & they thinke eue-
“ry mā that cometh towardes thē, to
“come against them. If men talke to-
“gether, they thinke they speake of
“their sinnes: such a thyng sinne is,
“as it bewrayeth it selfe, though no
“man accuse it: It condemneth it selfe
“though no mā beare witnesse a gainst
“it: It maketh allwayes the sinner
“fearfull, as Justice doeth the contrar-
“ie. Heare how the scripture doeth
“describe the sinners feare, and the
“iust mans libertie. The wicked man
“fleeeth though no man pursue hym
“Pro. 28. (sayeth the scripture.) Withie doeth
“he flye yf no man doe pursue hym.
“Mary, for that he hath within his
con:

conscience an accuser pursueing him, ,,
whom allwayes he carieth about ,,
with hym. And as he can not flye frō ,,
hym selfe: so can he not flie: from this ,,
accuser within his conscience, but ,,
wheresoeuer he goeth, he is pursued ,,
and whipped by the same, and his ,,
pounde is incurable. But the iust ,,
man is nothinge so: The iust man ,,
(sayeth Salamon) is as cōfident as a Pro: 28.
pon. Hitherto are the wordes of S.
Chrysostome.

Wherby, as also by the scriptur- 9. The
es alleaged, we take notice yet of an hope of
ther prerogatiue of vertuous lyfe, veruons
men.
which is hope or confidēce, the grea-
est treasure, the richest Jewell, that
christian men haue left them in this
life. for by this we passe through all
afflictions, all tribulations & aduer-
ties, most ioyfullie, as S. James sig-
nifieth. By this we say with S. Paul Iacob. 1.
He doe glorie in our tribulations, Rom. 5.
knowing that tribulation worketh
patience, and patience prooffe, and
prooffe hope, which confoundeth vs
at This is our most strōg & mightie
comfort: this is our sure Ancker in all
perpetuous times, as S. Paul salety Heb. 6.
He haue a most strōg solace (sayeth)
which doe flye vnto the hope pro-
fessed, to laye handes on the same,
which

- which hope we holde as a sure and
 Ephe. 6. firme, Anker of our soule. This is
 1. The. 5. that noble galea salutis: heade peece of
 saluation, as the same Apostle calleth
 it, which beareth of all the blowes
 that this world can laye vpon vs. And
 finallie, this is the onelie rest set
 in the harte of a vertuous man, that
 come lyfe, come death: come health,
 come sicknesse: come wealth, come
 pouertie: come prosperitie, come ad-
 uersitie: come neuer so tempestuous
 stormes of persecution, he sitteth
 downe quietly, and sayeth calmly
 Psal. 55. with the prophet, my trust is in God
 & therfore I feare not what flesh can
 Iob. 13. doe vnto me. Pray further with holy
 Job, amiddest all his miseries, he
 sayeth, si occiderit me, in ipso sperabo:
 God should kill me, yet would I trust
 in hym. And this is (as the scripture
 sayed before) to be as confident as
 a Lyon, whose propertie is, to shewe
 most courage, when he is in greater
 perill, and nearest his death.
- Psa. 1. But now, as the holy ghost sayeth
 Non sic impii, non sic, The wicked can
 not saye this, they haue no part
 in this confidence, no interest in the
 consolation: Quia spes impiorum peribit
 Pro. 10. sayeth the scripture: the hope of wicked
 men is vayne, and shall perill

and againe, *præsolatio impiorum furor*:
 the expectation of wicked men is fu- Pro. 11.
 re: And yet further, *spes impiorum ab-* Iob. 11.
ominatio animæ: The hope of wicked
 men is abomination, and not a co-
 fort vnto their soule. And the reason
 thereof is double. First for that in verie
 neede (though they saye the contra-
 ry in wordes) wicked men doe not
 put their hope & confidence in God,
 but in the world, in their riches, in
 their strength, friends, and authori-
 tie, & finallie in the deceauing arme Iere. 17.
 of man: euē as the prophet expreſſeth
 in their personē, whē he sayeth: Esa. 28.
 We haue put a lye for our hope: That is,
 we haue put our hope in thinges tra-
 ditorie, which haue deceaued vs. And Sap. 5.
 this is yet more expreſſed by the scrip-
 ture, sayeing, the hope of wicked men
 is as chaffe, which the winde bloweth
 away: & as a bubble of water which
 the winde disperſeth: and as the smoke
 which the wynde bloweth abroad: &
 as the remembrance of a gæſt that
 stayeth but one daye in his Innē.
 By all which metaphores, the holie
 ſpirit expreſſeth vnto vs, both the
 vanitie of the thinges, wherein in
 neede the wicked doe put their truſt,
 and how the ſame fayleth them,
 after a litle time, vpon euery ſmall
 occa-

occasion of aduersitie that falleth out.

This is that also which God meaneth when he so stormeth and thundzeth against those which go into Egypt for helpe, and doe put their confidence in the strength of Pharao, accursing them for the same and promising, that it shall turne to their owne confusion: which is properly to be vnderstoode of all those which put their cheefe confidence in wordlie helpes: as all wicked men doe, whatsoeuer they dissemble in wordes to the contrarie. For which cause also of dissimulation, they are called hypocrites by Job: for where as the wyse man sayeth, the hope of wicked men shall perishe: Job saith the hope of hypocrites shall perishe: callinge wicked men hypocrites: for that, they say, they put their hope in God, where as in deede they doe put it in the world. Which thing, besides scripture, is euident also by experience. For with whom doeth the wicked man consult in his affaires & doubtlesse with God, principalise, or with the worlde? whom doeth he seeke to, in his afflictions? whom doeth he call vpon in his sickenes? from whom he geth he comfort in his aduersities? whom

Esa. 30.
& 36.

Iere. 17.
48.

Pro 10.
Iob. 8.

whom yeeldeth he thākes in his pro-
 perities? when a worldlye man tak-
 eth in hande any worke of impor-
 tance, doeth he first cōsult with God,
 about the euent thereof? doeth he fall
 downe on his knees, and aske his
 aide? doeth he referre it wholye or
 principallie vnto his honour? yf he
 doe not: how can he hope for ayde
 therein at his handes? how can he re-
 lyze to hym for assistance in the
 dangers and lettes that fall out
 about the same? how can he haue any
 confidence in hym, which hath no
 parte at all in that worke? It is hy-
 pocrisie then (as Iob truelye sayeth)
 for this man to affirme that his con-
 fidence is in God: whereas in deede it
 is in the worlde, it is in Pharaο, yt is
 in Egypt, yt is in the arme of man, it
 is in a lye. He buyldeth not his house
 with the wyse man, vpon a rocke: but
 with the foole, vpon the sandes: and
 therefore (as Christ well assureth him)
 when the rayne shall come & fluddes
 ascend, and wyndes blowe, and all
 together shall rushe vpon that house
 which shalbe at the houere of his
 decaye: then shall this house fall, &
 the fall of yt shalbe great. Great, for
 the great chaunge which he shall see:
 great, for the great horzour which
 he

Math. 7.

he shall conceaue: great, for the great miserie which he shall suffer: greater for the vnspcakable ioyes of heauen lost: great, for the eternall paynes of hell fallen into: great euery waye assure thy selfe (deare brother) or the mouth of God would neuer haue vsed this worde great. And this is sufficient for the first reason, why the hope of wicked mē is vaine: for they in deede they put it not in God, but in the worlde.

VVicked
men can
not hope
in God.

The second reason is, for that albeit they should put their hope in God, yet (lyuinge wickedlie) it is bayne & rather to be called presumption, than hope. For vnderstanding whereof, it is to be noted that, there are two kynde of faythes counted in scripture, the one a dead fayth without good workes, that which beleeueth all you say of Christ but yet obserueth not his commaundmentes: the other a liuely, a iustifying fayth, which beleeueth not onlie but also worketh by charitie, as Pauls wordes are: So are there two hopes foloweing these two faythes the one of the good, proceedinge of conscience, whereof I haue spoken before: the other of the wicked, regeared in a gayltie conscience, which

Iacob 2.

Math. 7.

I. Co. 13

& 15.

Rom. 1.

Gal. 3.

Eph. 2.

in deede no true hope, but rather presumption. This S. Iohn proueth laynlye, when he sayeth. Brethren if our harte reprehende vs not, then haue we confidence with God: That is, yf our hart be not guyltie of wicked lyfe. And the wordes immediatlie foloweing doe moze expresse the same, which are these: **Whatsoever ye aske, we shall receyue of hym, for what we keepe his commaundementes, and doe those thinges which are pleasing in his sight.** The same con- firmeth S. Paule, whē he sayeth, that the end of Gods commaundementes is charitie, from a pure harte and a good conscience: **Which wordes S. Austen expoundinge in diuers places of his workes, proueth at large, that without a good conscience, there is no true hope can be conceaued.** S. Paule sayeth he) addeth (from a good conscience) because of hope: for he which hath the scruple of an euil conscience dispayreth to attaine that which he desireth. And agayne. Every mans hope is in his owne conscience according as he feeleth hym selfe to loue God. And agayne in an other booke, the Apostle putteth a good conscience for hope: for he onelie hopeth which hath a good conscience: and he whom the

1. Io. 3.

1. Ti. 1.

S. Austē.
lib. 1. de
doc. chri.
cap. 37.

S. Austen
in prefat.
Psal. 31.

the guylt of an euill conscience doeth
 prycke, retyzeth backe from hope, and
 hopeth nothing but his owne dāna-
 tion. I might heere repeate a greate
 many more priuileges, and preroga-
 tiues of a vertuous lyfe, which make
 the same easie, pleasant, and comfort-
 able, but that this chapter groweth
 to be long: and therfore I will onelie
 touche (as it were in passing bie) two
 or three other pointes of the most
 principall: which notwithstanding
 would require large discourses to de-
 clare the same, according to their di-
 nities. And the first is the inestimable
 priuilege of libertie & freedome
 which the vertuous doe enioie aboue
 the wicked, according as Christ pro-
 miseth in these wordes: If you abyde
 in my cōmaundementes, you shall be
 my scholars in deede, and you shall
 knowe the trueth, & the trueth shall
 set you free: ~~At~~ which wordes S. Paul
 as it were expounding, sayeth, where
 the spirit of our Lord is, there is free-
 dome. And this freedome is meant
 from the tyrannye and thraldome of
 our corrupt sensualitie and concupis-
 scence, called by diuines the inferiour
 parte of our minde: whereunto the
 wicked are so in thraldome, as there
 was neuer bōdeman so in thraldome

7. Liber-
 tie of
 soule.

Ioh. 8.

2. Co. 3.

to a most cruell, & mercyelesse tyrant.
This in parte may be conceaued by
this one example.

If a man had married a riche beau-
tiful, & noble gentlewoman, adorn-
ed with all gyftes & graces, which
maye be deuised to be in a woman: &
yet not withstanding should be so
potted and entangled with the loue
of some fowle and dishonest begger,
a seruyle mayde of his house, as for
her sake to abandone the companie
and freendshipe of his sayed wyfe: to
pende his tyme in dalliance and ser-
uice of this base woman: to runne, to
goe, to stand at her appoyntment: to
put all his lyuing and reuenues into
her handes, for her to consume and
spoyle at her pleasure: to deny her
nothing, but to wayte and serue her
at a beck: yea and to compell his
wyfe to doe the same: woulde
you not thinke this mans lyfe miser-
able and most seruile? And yet surely
the seruitude whereof we talke, is
much greater and more intollerable
than this. For no woman or other
creature in this world, is or can be of
that beautie or nobilitie as ladies are:
is, to whom man by his creation
is espoused: which notwithstanding
wee see abandoned, contemned

An exam-
ple to ex-
presse the
bondage
of vici-
ous men
to their
sensuali-
tie.

and reiected by hym, for the loue of
sensualitie, her handmayde, and
most deformed creature in respect
of reason: in whose loue notwithstanding
or rather seruitude, we see wil-
ked men so drowned, as they serue
her daye and night with all paynes
perills, and expenses, & doe cōstraine
also reason her selfe, to be subiect
all the beekes and commaundement
of this new mistresse. For wherfore
doe they labour? wherfore doe they
watche? wherfore doe they heare
riches together, but onelie to serue
their sensualitie, and her desire
wherfore do they beate their braines
but onelie to satisfie this cruell tyrant
and her passions?

The miserie
of a
man ruled
by sensu-
alitie.

And yf you will see in Deede how
cruell and pytifull this seruitude is,
cōsider but some particular exam-
ples therof. Take a man whom she
ruleth in any passion, as for exam-
ple in the lust of the fleshe: what pay-
ment taketh he for her? how doeth he
labour, how doeth he sweate in this
seruitude how potent & strong doe
he feelee her tyrannie? remember the
strength of Sampson, the wisdom
of Salomon, the sancteitie of David
ouerthrowen by this tyrannie: Ju-
dith, Mars, & hercules, who for the
balla

2. Re. II

Iud. 14.

3. Re. II

valiant actes otherwyse, were ac-
 counted godes of the panymes: were
 they not ouercome, and made slaues
 by the enchauntement of this tyrāt?
 And yf you will yet futher see of
 what strength she is, & how cruellie
 she executeth the same vpon those,
 that Christ hath not delyuered from
 her bondage: consider. (for example
 take in this kynde) the pytyfull case
 of some disloyall wyfe, who though
 she knowe that by comitting adul-
 terie, she runneth into a thousand
 daungers and inconueniēces, as the
 losse of gods fauoure, the hatred of
 her husband, the daunger of punish-
 ment, the offence of her freendes, the
 utter dishonour of her persone, (if it
 be knownen) and finallie the ruyne or
 perill of bodie and soule: yet to satisfie
 this tyrāt, she will venture to com-
 mit the sinne, notwithstanding any
 daungers or perilles whatsoeuer.

Nether is it onelie in this one
 point of carnall lust, but in all other
 wherein a mā is in seruitude to this
 tyrant, and her passions. Looke vpon
 an ambitious or vayne glorious man:
 how he serueth this maiestie:
 with what care and diligence he at-
 tendeth her commaundemētes: that
 he may folowe after a litle wynde of

An ambi-
 cious mā.

¶ y mens

mēs monthes: to pursue a litle fether
flyeing before hym in the ayer. you
shall see that he omitteth no one
thing, no one tyne, no one circūstance
for gayning therof. He ryseth be
time: goeth late to bedde: trottesth by
daye: studieth by night: heere he flattereth,
there he dissembleth: heere he floureth,
there he looketh bigge: heere he
maketh freendes, there he preuenteth
enemies: and to this onelye ende
he referreth all his actions, and applieth
all his other matters: as his order of lyfe,
his companie keeping, his sutes of apparell,
his house, his table, his horses, his seruauntes,
his talke, his behauyur, his iestes, his looks,
and his verye goyng in the street.

A coue-
tous mā.

In likewyse he that serueth the
ladye in the passion of couetousnesse
what a miserable slauerie doeth he
abyde? his hart beyng so walled in
prison with money, as he must onely
thinke thereof, talke thereof, dreame
thereof, & imagine onely new wayes
to get the same, and nothinge els.
If you should see a Christian man
slauerie vnder the great Turke, tyed
in a galley by the legges with chaynes
there to serue by roweing for euery
you could not but take compassion
his case. And what then shall we do

of the miserie of this man, who standeth in captiuitie to a more base creature, than a Turke, or any other reasonable creature, that is, to a peece of mettall, in whose prison he lieth boilde, not onlie by the feete, in such sort as he may not goe any where, against the commoditie and commaundement of the same: but also by the handes, by the mouth, by the eyes, by the eares, & by the hart: so as he may neither doe, speake, see, heare, or thinke any thing, but in seruice of the same.

Was there euer seruitude so great as this? doeth not Christ saye truely Ioh. 8. now, qui facit peccatum seruus est peccati: Rom. 6. he that doeth sinne is a slaue vnto sinne: doeth not S. Peter saye well, 2. Pet. 2. „ quo quis superatus est, huius & seruus est: „ „ man is a slaue to that, whereof he „ is conquered?

From this slaueerie then are the vertuous deliuered, by the power of Christ, and his assistance: in so much, as they rule ouer their passions and sensualitie, & are not ruled thereby. This God promised by the prophet Ezechiel, sayeing. And they shall know, that I am their lord, when I shall breake the chaynes of their yoke and shall deliuer them from the power of those, that ouer ruled them

¶ In be-

before. And this benefite holye dauid
acknowledged in hym selfe, when he
vsed these moſte effectuous wordes
to God, O Lorde I am thy ſeruant,

Pſal. 90. I am thy ſeruant, and the childe of
thy handmayde: thou haſt broken my
bandes, and I will ſacrifice to thee,
,, ſacrifice of prayſe. This benefite alſo

Rom. 6. that our olde man was crucified, to
,, the ende the bodye of ſinne might be
,, deſtroyed, and we be no more in ſer-
uitude to ſinne: vnderſtandinge by
the olde man, and the bodye of ſinne,
our concupiſcence, mortified by the
8. grace of Chriſt in the vertuous.

Peace of mynde. After this priuilege of freedome,
ſoloweth an other, of no leſſe impor-
tance than this, & that is a cectayne

Pſal. 75. heauenlie peace, and tranquillitie of
mynde: accordinge to the ſayeinge of

Pſa. 118. the prophet: Factus eſt in pace locus eius
,, his place is made in peace. And in an

,, other place: Pax multa diligentibus legem
tuam, there is greate peace to them

Eſa. 48. that loue thy lawe. And on the con-
trarye ſide, the prophet Eſay repea-

57. teth this ſentence often from God
,, non eſt pax impijs dicit dominus: Our

Pſa. 13. Lorde ſaith, there is no peace vnto
the wicked. And an other prophete

ſaith of the ſame, men. Contrition
infer

infelicitie is in their waies, and they
 haue not knowen the waye of peace:
 The reason of this difference hath
 bene declared before in that which I
 haue noted of the diuersitie, of good
 & euill men touchinge their passions.
 For the vertuous hauinge now (by
 the ayde of Christ his grace) subdued
 their sayd passions, doe passe on their
 lyfe most sweetely, and calmly vnder
 the guyde of reason, without any per-
 turbations that trouble them in the
 greatest occurrentes of this lyfe. But
 the wicked men not hauinge mortifi-
 ed the sayd passions, are tossed and
 tumbled with the same as with ve-
 hement and contrarie wyndes. And
 therfore their state is compared by
 Esaye to a tempestuous sea, that
 neuer is quiet, and by S. James, to a
 citie, or countrie, where the inhabi-
 tantes, are at warre & seditio among
 them selues. And the causes hereof
 are two: first, for that the passions of
 concupiscence beinge many & almoste
 infinite in number, doe lust after in-
 finite thinges, & are neuer satisfied,
 but are like those bloodsuckers which
 the wise man speaketh of, that crye
 allwaies geue geue, and neuer say
 ho. As for example: when is the am-
 bitious man satisfied with honour?

Rom. i i

Esa. 57

Iac. 5.

 Tyvo cau-
 ses of di-
 quietnes
 in vici-
 ked me-

Pro. 30

or the Incontinent man with carnallitie? or the couetous man with money? neuer true lie: and therfore as that mother can not but be greatlie afflicted which should haue many children cryeing at once for meate, she hauynge no bread at all to breake vnto them: so the wicked man beinge greedilie called vpon without ceasing by almoste infinite passions to yelde them their desires: must needes be vexed and pitifullie tormented, especiallie beinge not able to satisfie any one of their smallest Demaundes.

Gen. 11. An other cause of vexation is, for that these passions of disordinate concupiscence, be often times contrarie one to the other, and doe Demaunde contrarie thinges, representing most lyuelie the confusion of Babel: where one tongue spake against an other, & that in diuerse and contrarie languages. So we see oftentimes that the desire of honour sayeth, spend heere. But the passion of auarice sayeth, holde thy handes. Lecherie sayeth, venture heere. But pryde sayeth, No, it may turne thee to dishonoure. Anger sayeth, reuenge thy selfe heere. But ambition sayeth, it is better to dissemble. And finallie, heere is fullfilled that which the prophet saith,

vidi iniquitatē & contradictionem in ciui- Psal. 54
 tate: I haue seene iniquitie and cōtra-
 diction in the selfe same citie: iniqui-
 tie, for that all the Demaūdes of these
 passions are most vniust, in that they
 are against reason her selfe: Contra-
 diction, for that one contradicteth
 the other their Demaundes. From all
 which miseries God hath deliuered
 the iuste by geuing them his peace, Phil. 4.
 which passeth all vnderstanding, as Ioh. 14.
 the Apostle sayeth, & which the world 17.
 can nether geue nor taste of, as Christ Mat. 10.
 hym selfe affirmeth.

And these many causes may be allea-
 ged now (beside many other which I
 passe ouer) to iustifie Christs wordes,
 that his yoke is sweete & easie to wit,
 the assistāce of grace, the loue of god,
 the light of vnderstanding from the
 holie ghoste, the internall cōsolatiō
 of the myrde, the quiet of cōscience
 the confidence thereof proceedinge,
 the libertie of soule and bodie, with
 the sweete rest & peace of our spirites
 both towardes, God, towardes
 our neyghbours, and towardes
 our selues. By all which meanes,
 helpes, priuileges & singular benefi-
 ces, the vertuous are assisted aboue
 the wicked, as hath bene shewed, and
 their waye made easie, light & plea-
 sant.

9.
Expecta-
tion of
rewarde.

Ar exam-
ple.

sant. To which also we may adde as the last but not the least comfort, the expectation of rewarde: that is, of eternall glorie & felicitie to the vertuous: and euerlasting dānatiō vnto the wicked. ¶ How great a matter is this, to comfort the one, yf their lyfe were paynesfull, & to afflict the other amyddest all their greate pleasure? The labourer when he thinketh of his good paye at night is encouraged to goe thorough, though it be paynesfull to hym. Two, that shoulde passe together towardes their countrie, the one to receaue honour for good seruice done abrode, the other as prisoner to be arraygned of treasons, cōmitted in forreine Dominions against his Soueraigne, coulde not belyke merie in their Jnne vpon the waye, as it seemeth to me: & though he that stoode in daunger should sing or make shew of courage and innocencie, and set a good face vpon the matter: yet the other might well thinke that his hart had manye a colde paine within hym: as no doubt but all wicked men haue, whē they thinke with them selues, of the lyfe to come. Joseph & Pharaos baker had knowen both their distinct lottes in prison: wit, that on such a daye, one shoulde

be called forth to be made Lord of Egypt, and the other to be hanged on a payre of newe gallows: they coude hardlie haue bene equallie merie, whiles they lyued together in tyme of their imprisonment. The lyke may be sayed, and much more truelie, of vertuous and wicked men in this worlde. For when the one doe but thinke vpon the daye of death (which is to be the daye of their deliuerance from this prison:) their hartes can not but leape for verye ioye, consideringe what is to ensue vnto them after. But the other are afflicted, & doe fall into Melancholie, as often as mention, or remembrance of death is offered: for that they are sure, that it bringeth with it their bane, accordinge as the scripture sayeth: The wicked man beinge deade, there remaineth no more hope vnto hym.

Pro. 11.

Tell than (deare brother) yf all these thinges be so: what should stay thee nowe at length to make this resolution, which I exhort thee vnto? wilt thou yet saye (notwithstanding all this) that the matter is hard, and the waye vnplesant? or wilt thou beleue other that tell thee so, though they knowe lesse of the matter than thy selfe? beleue rather the worde &

pro-

Mat. 11. promise of Christ, which assureth thee the contrarie: Beleeue the reasons before alleaged, which doe proue it euidentlie. Beleeue the testimonies, of them which haue experienced it in them selues as of Kynge Dauid, S. Paul, S. Iohn Euangelist: whose testimonies I haue alleaged before, of their owne proue: Beleeue many hundzedes, which by the grace of God, are couerted daylie in Christ: come from vicious lyfe, to perfect seruice of God: all which doe protest, them selues to haue founde more, than I haue sayed, or can saye in this matter.

And for that, thou mayest perhaps replie heere, and saye, that such men are not where thou art to geue this testimonie of their experience I can and doe assure thee vpon my conscience before God, that I haue talked, with no small number of such my selfe, to my singular comfort in beholdinge the stronge hand and exceedinge bountifullnesse of goddes sweetnes towards them in this case. Oh deare brother, no tongue can expresse what I haue seene herein: and yet sawe I not the least parte of that which they felte. But yet this maye I saie, that those which attend in the

Catholique Church, to Deale with
soules in the holie sacrament of con-
fession, are in Deede those, whereof
the prophet sayeth, that they worke:
in multitude of waters, and doe see
the maruailes of God in the depth
in the depth (I saye) of mens con-
sciences vttered with infinite multi-
tudes of teares, when God toucheth
the same with his holy grace. Beleue
me (good reader,) for I speake in
trueth before our Lord Iesus, I haue
seene so great and exceedinge con-
solations in diuers great sinners
after their conuersion, as no hart
can almoste conceaue: and the hartes
which receaued them, were hardlie
able to contayne the same: so aboun-
dantly stilled downe that heauenlie
dew from the mooste liberall & boun-
tiful hand of God. And that this
may not seme straunge vnto thee: thou
must knowe, that it is recorded of one
holy man called Erem, that he had
many maruailous great cōsolatiōs after
his cōuersiō, as he was often cōstrai-
ned to crye out to God: O Lord re-
te thy hand from me a litle, for that
my hart is not able to receaue so ex-
treme ioye. And the lyke is wyttē of
Barnard: who for a certayne time
after his conuersion from the world
remay-

Psa. 106

Vide pra-
tum spiri-
tuale S.
patrum.

Gofr. in
vica bar.

Parsons R.

remayned as is it were depriued of his senses, by the excellieue consolations he had from God.

But yet, yf all this can not moue thee, but that thou wilt still remayne in thy distrust: heare the testimonie of one, whom I am sure thou wilt not discredit, especiallie speaking of his owne experieñce in him selfe. And this is the holye martyr and doctor S. Cyprian, who writing of the verie same matter to a secret freend of his called Denatus, confesseth that he was before his cōuersion, of the same opinion that thou art of: to wit, that it was impossible for him, to chaunge his maners, and to fynde such cōfort in a bettuous lyfe, as after he dyd being accustomed before to all kynde of loose behauiour. Therfore he begynneth his narration to his freend in this sort: *Accipe quod sentitur antequam discitur, &c.* Take that, which is first felte before yt be learned: and so followeth on with a large discourse sheweing that he proued now by experieñce, which he coulde neuer beleue before his conuersion, though God had promised the same. The like writeth S. Austen of him selfe in his bookes of confession: shewing that his passions would needes perswade hym

Li. epi. 1

Li. 6. con.
seq. c. 12.

hym, before his conuersion, that he should neuer be able to abyde the austeritie of a vertuous life, especiall: touching the sinnes of the flesh wherein he had lyued wantonlie, until that tyme:) it seemed vnpossible that he coulde euer abandon the same, & lyue chaste: which notwithstanding he found both easie, pleasat, & without all difficultie afterward. For which he breaketh into these wordes, to God: my God let me remember and confesse thy mercyes towards me: let my verie bones reioyce and saye vnto thee: O Lorde who is lyke vnto thee? thou hast broken my chaynes, and I will sacrifice to thee a sacrifice of thankesgeuing. These chaynes of concupiscence, wherby he stood bounden in captiuitie before his conuersion, as he there confelleth, but presentlie thereupon he was deliuered of the same, by the blessed helpe of gods moste holye grace.

My counsaile should be therfore (gentle reader) that seying thou hast so many testimonies, exāples, reasons and promises of this matter: thou shouldest at least, proue once, by thine owne experience, whether this thing be true or no: especiallie seying it is

Li 8. con-
fess ca. 1.
Psal. 34.

”
”
Psa. 115

it is a matter of so great importance, and so worthe thy triall: that is, concerning so neare thy eternall saluation as it doth. If a meane felowe should come vnto thee, and offer for hazard- ing of one crowne of golde to make thee a thousand by Alchymie: though thou shouldest suspect hym for a cou- siner: yet the hope of gayne being so great: and the aduenture, of so small losse: thou wouldest goe nighe for once, to proue the matter. And how much more shouldest thou doe it in this case, where by prooue thou canst leese nothinge: and if thou speed well, thou mayest gayne as much as the euerlastinge ioye of heauen is worthe?

Resistan-
ce at the
begyn-
ning.

But yet heere by the way I may not let passe to admonishe thee of one thing, which the aunciēt fathers and saintes of God that haue passed ouer this ryuer before thee (I meane the ryuer deuiding betwene gods seruice and the world) doe affirme of their owne experience: and that is, that as soone as thou takest this worke or resolution in hand, thou must expect great encounters, strong impedimentes, sharpe contradictiōs and feerce temptations: thou must expect assaultes, combates, and open warre

warre within thy selfe. This S. Cy-
 rill, S. Austen, S. Gregorie, and S.
 Barnard doe affirme vpon their owne
 prooffe. This doe Cyrill & Origē shew
 in diuers places at large. This doth
 Billarie prouue both by reasones
 & examples. This doth the scripture
 it selfe forewarne thee of: sayeing,
 My sonne when thou art to come to
 the seruice of God, stand fast in iustice
 and in feare, and prepare thy mynde
 unto temptation. And the reason of
 this is, for that the deuill possessing
 quietly thy soule before, laye still, &
 sought onelie meanes to content the
 same, by putting in new and new de-
 lightes & pleasures of the flesh. But
 when he seeth thou offerest to goe frō
 hym: he begynneth streight to rage, &
 moue sedition within thee, and to
 stirre vp and downe both heauen &
 earth, before he will leese his kyng-
 dome in thy soule. This is euident by
 the example of hym whom Christ, (co-
 ming downe from the hyll, after his
 transfiguration,) deliuered from a
 rase and dumme spirite. For albeyt
 this deuill woulde seeme nether to
 heare nor speake, while he possessed
 that bodye quietly: yet when Christ
 commaunded hym to goe out: he both
 harde and cryed out, & dyd so teare
 and

Cyp. li. i.
 ep. i.
 Aug. li. i.
 doct. .23
 Greg. li.
 Mor. 4. c.
 24. li. 32.
 cap. 18.
 Bar. .3.
 Pla. 90.
 Cyr. li. de
 ora.
 Orig. ho.
 3. in Exo.
 & 9. in Je
 uit. & 11.
 in Ioluc.
 Hill in
 Psa. 118.
 Eccle. 2.

Marc 9.

and rent that poore bodie, before he departed, as all the standers by thought it in deede to be deade. This also in figure was shewed, by the storie of Laban, who neuer persecuted his sonne in law Iacob, vntill he woulde depart from hym. And yet more was this expresse in the doings of Pharao, who after once he perceaued that the people of Israel meāt to departe his kyngdome, neuer ceased greivously to afflict them (as Moyses testifieth) vntill God had bitterlie deliuered them out of his handes, with the ruine & destruction of all their enemies. Which euen all the holie doctors and saintes in gods church, haue expounded to be plaine figure of the deliuey of soules from the tyrannie of the deuill.

The con-
uerſion
of S. Au-
ſtin.

And now yf thou wouldest haue lyuelie example of all this that haue sayed before I could alleaſe thee many: but for breuities sake one onelie of S. Austens conuerſion shall suffice, testified by hym selfe in his booke of confession. It is a maruailous example, and contayneth many most notable and comfortable poyntes. And surelie whosoener shall but reade the whole at large, especially in his sixth, seuenth and eigh-

booke, of his cōfessiōs, shall greatlie
 be moued and instructed therby. And
 beseeche the reader that vnderstan-
 deth the latine tongue, to vewe ouer
 at leaste but certaine chapiters of the
 eighth booke, where this Saints fi-
 nal conuersion (after infinit comba-
 tes) is recounted. It were to longe to
 repeate all heere, though in deede it
 be such matter, as no man could euer
 be wearie to heare yt. There he shew-
 eth, how he was tossed & tumbled
 in his conflict betweene the fleshe &
 the spirite: betwene God draweing
 on one side, and the worlde, the flesh,
 and the deuill holding backe on the
 other parte. He went to Simplicia-
 nus a learned olde man and deuoute
 christian: he went to S. Ambrose bys-
 cope of Millane. And after his confer-
 ence with them, he was more trou-
 bled than before. He consulted with
 his companions Rebrius and Ali-
 us: but all woulde not ease hym.
 One daye after dynner there came
 into his house, a Christian courtier &
 captaine named Botinian: and fin-
 ding by chaunce S. Paules epistles
 upon the boorde, where Austen & his
 folowes were at playe: by occasion
 hereof fell into talke of spirituall
 matters: and among other thinges,
 to

Li. 2. con-
 fess. c. 1.
 & 2.

Cap. 6.

Parsons. R.

to recite vnto them the lyfe of S. Anthonye, the monke of Egypt, and the infinite vertues and miracles of the same, which he had founde in a booke among Christians, a litle before, and therby was hym selfe conuerted to Christianitie. Which storie after Austen had heard: as also, that there was a monasterie of those monkes without the walles of Millan, (in which Citie this happened,) nourished by S. Ambrose, the bishoppe (whereof Austen before this, knew nothing:) he was much more afflicted than before: and after Potinian was departed, with draweing him selfe aside, had a moste terrible cōbate with hym selfe: whereof he writeth thus. What dyd I not saye against my selfe in this cōflict? how I dyd beate and whyppe my owne soule, to make her folowe thee (O Lorde?) but she helde backe: she refused, and excuse her selfe: & when all her argumentes were conuicted, she remayned tremblinge and fearinge as death to be restrayned from her loose custome sinne: wherby she consumed her selfe euen vnto death. After this he went into a garden with Alipius, his companion: & there cryed out vnto him Quid hoc est? quid patimur? surgunt

A mona-
sterie of
monkes
at millan
before S.
Austens
time.

Cap. 7.

Chap. 8.

An: docti & cælum rapiunt, & nos cum doctrinis
 nostris, sine corde, ecce vbi volutamur in
 carne & sanguine. **What is this?** (Ali-
 cius) what suffer we vnder the tira-
 nie of sinne? vnlearned men (such as
 Anthonie and other) doe take heauen
 by violence: and we with all our lear-
 ning, without hartes, beholde, how
 we lye grouelinge in fleshe & bloode?
 And he goeth forwarde in that place,
 sheweing the wounderfull & almoste
 incredible tribulations that he had
 in this fight, that daye. After this, he
 went further into an orcharde: and
 there he had yet a greater conflict.
 For there, all his pleasures past re-
 presented thẽ selues before his eyes,
 aieing? Demittas ne nos, & a momento isto
 non erimus tecum vltra in æternum? &c.
What, wilt thou departe from vs?
 Shall not we be with thee, no more
 for euer, after this moment? shall it
 not be lawfull for the to doe this &
 that, no more hereafter? And then
 sayeth S. Austen.) O Lorde, turne
 from the mynde of thy seruant, to
 thinke of that, which they objected to
 my soule. **What filth, what shame:**
 all pleasures dyd they laye before
 myne eyes? At length he sayeth that
 after long & tedvyous combates, mar-
 vellous tẽpest of weeping came vpon
 him

Marke
 this getle
 reader.

Parsons. R.

Cap. 1.

him : and beinge not able to resist, he
ranne away from Alipius, & cast hym
selfe, on the grounde vnder a figge
tree, and gaue full scoope vnto his
eyes, which brought forth presently
whole fluddes of teares. Which a-

Li. 8. c. 12.

fter they were a litle past ouer : he be-
gan to speake to God in this sort :

- ” tu domine, vsq; quo? quā diu? quā diu, cras,
” cras? quare non modo? quare non hac ho-
” minis est turpitudinis meae? O Lord, how
” long wilt thou suffer me thus? how
” long, how long, shall I say to morrow
” to morrow? why shoulde I not doe
” now? whye shoulde there not be an
” end of my filthie lyfe, euen at this
” houre? And after this foloweth hym
finall and miraculous cōuersion, to-
gether with the cōuersiō of Alipius
his companiō : which because it is so
downe breefely by hym selfe : I will
recite his owne wordes, which as
as foloweth immediatly vpon those
that went before.

S. Austens
finall con-
uersiō by
a voyce
from
heauen.

- I dyd talke this to God, and dyd
weepe moste bitterly, with a deepe
contrition of my harte & beholde,
heard a voyce, as yf it had bene of
boye or mayde singing from some
house by, and often repeating, take
vp, and reade: take vp and reade. And
streight wayes, I chaunging my
course

maintenance, beganne to thinke moſte ,,
 earnestlye with my ſelfe, whether ,,
 children were wont to ſing any ſuch ,,
 thing, in any kinde of game that they ,,
 ſed: but I could neuer remember, ,,
 that I had heard any ſuch thing be: ,,
 fore. **W**herſore reſpreſſing the force ,,
 of my teares: I roſe vp, interpreting ,,
 no other thing, but that this voyce ,,
 came from heauen, to tydde me open ,,
 the booke that I had with me (which ,,
 was. **S.** Paules epiſtles) and to reade ,,
 the firſt chapiter that I ſhould finde ,,
 for I had heard before of **S.** Antho- S. Antho-
 ny, how he was admoniſhed to his nies con-
 uerſion, by hearing a ſentence of uerſion.
 the goſpell, which was redde, when Athana-
 he by chaunce came into the church, ſius in vi-
 and the ſentence was: **G**oe and ſell ta Anto-
 all thou haſt, and geue to the poore, & nii.
 thou ſhalt haue a treaſure in heauen, Mat. I 9.
 and come and folowe me. **W**hich ,,
 ſaying **S.** Anthonie taking as ſpoke ,,
 hym in particular: was preſentlie ,,
 conuerted to thee (o Lord) **W**her: ,,
 fore I wēt in haſt to the place where ,,
 Ipius ſat, for that I had left my ,,
 booke there whē I departed. I ſnat: ,,
 ed it vp, and opened it, and redde ,,
 ſilence the firſt chapiter that offer: ,,
 ed it ſelfe vnto my eyes: and therein ,,
 were theſe wordes: **N**ot in banquet: ,,
 tinges

Rom. 13 tinges, or in drunkennes not in wa:
 „ tonnes, and chamber workes: not in
 „ contention and emulation: but doe
 „ you put on our Lorde Iesus Christ,
 „ doe you not performe the prouidence
 „ of fieshe, in concupiscence.

„ Further thā this sentence I would
 „ not reade: nether was it needfull. For
 „ presentlie with the end of this sen-
 „ tēce, (as yf the light of securitie had
 „ bene poured into my hart:) all the
 „ darkenez of my doubtfullnes fledde
 „ away. Whereupon, putting in my
 „ finger, or some other signe, (which
 „ now I remember not,) vpon the
 „ place: I closed the booke, and with
 „ a quiet countenance opened the whole
 „ matter to Alipius. And he by this
 „ meanes, vttered also that which now
 „ wrought in hym, (which I before
 „ knew not:) he desired that he might
 „ see what I had redde: and I shewed
 „ hym. He marked it all, and went fur-
 „ ther also than I had redde. For it fo-

Rom. 14 lowed in S. Paul (which I knew not
 „ take vnto you hym, that is yet weak
 „ in faith. Which sayinge, Alipius
 „ applied vnto hym selfe, & opened his
 „ whole state of doubtfullnes, vnto me
 „ But by this admonition of S. Paul
 „ he was establisshed, and was ioyned
 „ to me in my good purpose, but yet
 calmed

calmelie, and without any trouble: „
 some contentation, according to his „
 nature and manners, wherby he diffe- „
 red allwayes greatlie from me, in the „
 better parte. „

After this we went in together,
 to my * mother: we tell her the mat-
 ter: she reioyleth: we recite vnto her
 the whole order of the thinge: she
 exulteth and triumpheth, & blesteth
 thee (O Lorde, which art moze stronge
 & liberall than we can aske or vnder-
 stand, for that she sawe now, much
 moze graunted to her from thee, thou-
 thinge me, than she was wot to aske
 with her pitifull & lamettable sighes.
 For thou haddest so conuerted me
 now to thee, that I nether sought for
 vyse nor any other hope at all, of this
 world, lyuinge and abydinge in thae
 rule of fayeth, in which thou dyd-
 est reueale me vnto her, so many
 yeres before. And so thou dyddest
 turne her sorow now, into moze
 boundant loye, than she could wishe:
 into much moze deate & chaste loy,
 than shee coulde require, by my chil-
 dren, her nephewes, yf I had taken
 vyse. O Lorde, I am thy seruant, I
 am now thy seruant, and chylde of
 thy handmayde: thou hast broken my
 daynes, and I will sacrifice to thee



ther-

* Herna-
 me vvi:
 monica,
 a verie
 holy vvo-
 mā as he
 shevveth.

Li. 9. c. 9.
 10. 11. 12.

13.

* This
 vvas the
 religious
 rule of
 monasti-
 call lyfe
 vvhich
 S. Austen
 after pro-
 fessed.
 possid. in
 vita Aug.

„ therefore , a sacrifice of prayse. Let my
 „ hart and tongue prayse the : and Let
 „ my bones say to thee. O Lorde , who
 „ is lyke vnto thee? Let them saye it (O
 „ Lorde ,) and doe thou answer , (I
 „ beseeche thee ,) and saye to my soule:
 „ I am thy saluation. Hytherto are S.
 „ Augustens wordes.

Annota-
 tions vpo
 this con-
 uersion.

In this maruailous example of
 this famous mans, conuersion, there
 be diuers thinges to be noted, both
 for our comfort, and also for our in-
 struction. First is to be marked, the
 great cōsilt he had with his ghostly
 lye enemye, before he could get out of
 his possession and Dominion: which
 was so much the more (no doubt
 for that he was to be so greate
 pillar afterward in godes church
 And we see, Alipius founde not
 great resistance: for that the enemy
 sawe there was much lesse in hym,
 hurt his kynngdome, than in Austen
 which ought greatlie to animate
 them, that feelee greate resistance, and
 stronge temptations, agaynst the
 vocation, assuringe them selues that
 this is a signe, of more grace and fa-
 uoure, yf they manfullie goe throughe
 So was S. Paul called (as we read
 mosse violentlie, beinge strikē downe
 to the grounde, and made blynde

Those
 that are
 to bee
 best men,
 haue
 greatest
 conflict
 in their
 cōuersiō.
 Act 9.

Christ, before his conuersion: for that he was a chosen vessel, to beate Christes name vnto the Gentyles.

Secondlye is to be noted, that although this man had moste stronge passions, before his conuersion, and that in the greatest, and moste incurable diseases, which comonlie afflict worldye men as in ambition, couetousnes, and sinnes of the fleshe, (as hym selfe before confelleth:) which maladies possessed hym so stronglie in deede, as he thought it vnpossible (before his conuersion,) euer to subdue and conquer the same: yet afterwarde, he proued the contrarie, by the helpe of gods omnipotent grace.

Li. 6. c. 6.
& 15.

Thyrde also is to be noted, that he had not onely the victorie ouer these passions, but also founde great sweetnes in the waye of vertuous lyfe. For a litle after his conuersion, he writeth thus: I could not be satisfied

(O Lorde) in these dayes, with the maruailous sweetnes which thou hauest me how much dyd I weepe in thy hymnes and canticles, being vehementlie stirred vp with the voyces of thy church, singing moste sweetly? Those voyces dyd runne into my eares, and thy trueth dyd melt into my hart, and thence dyd boyle out an

Li. 9 c. 6.

O h

affec:

„ affection of pyetie, and made teares
 „ to runne fro me, and I was in more
 „ happie state with them.

S. Austens
 diligence
 in tryeing
 out his
 vocatiō.

Apoc. 3.

Fourthlie is to be noted for our
 instruction and imitation, the beha-
 viour of this man about his vocatiō.
 First in searching & trying out the
 same, by his repayre to S. Ambrose,
 Simplicianus, & others: by reading
 of good bookes, frequēting of good
 companie, and the lyke: which thou
 oughtest also (good reader) to doe
 when thou feelest thy selfe inwardlie
 moued: and not to lye dead, as many
 are wonte, resisting openlie the holy
 ghoſte, with all his good motions,
 not so much as once to geue eare to
 the knocking of Christ at the doore
 of their cōscience. Moreover, S. Austen
 (as we see) refused not the meanes to
 knowe his vocatiō, but prayed, wept
 and often retired hym selfe alone for
 companie to talke with God, in that
 matter. Which many of vs will ne-
 ver doe: but rather doe detest & flye
 all meanes that maye bringe vs into
 those cogitations of our conuersion.
 Finallie, S. Austen, after he had once
 seene clearelie the will and pleasure
 of God: made no more staye of the
 matter, but brake of stronglye from
 all the worlde and vanities therof.

gaue ouer his rhetorike lecture at
 Millane: left all hope of promotion Li.9.c.2.
 in the court: and betooke hym selfe to
 serue God throughe: and therefore,
 no maruayle, yf he receaued so great
 consolation and aduancement from
 God afterward, as to be so worthe
 a member in his church. Which exā-
 ple is to be folowed of all them that
 desire perfection, so farforth as eche
 mans condition and state of lyfe per-
 mitteth.

And heere by this occasion I may vi. since
 not let passe to aduertise thee (good cote v. ed
 reader) and also by S. Austens exāple at the be-
 to forewarne thee, that whosoever gynning
 meaneth to make this resolution of our co-
 throughe, must vse some violence uersion.
 at the beginninge. For as a fire, yf you
 rush in vpon it with force, is eallie
 out out: but yf you deale so tye,
 puttinge in one hand after an other,
 you may rather hurt your selfe: than
 extinguishe the same: so is it with
 our passions, who require manhode
 and courage for a tyme, at the begin-
 ninge. Which whosoever shall vse
 together with the other meanes set
 oune in the second booke of this
 treatise: he shall mosse certaynelie
 finde that thinge easie: which now he
 thinketh heauie: & that most sweete,
 D is which

which now he esteemeth so vnfau-
rile. For prooſe whereof, as alſo for
concluſion of this chapter, I will
allege a ſhorte diſcourſe out of S.
Bernard: who after his faſhion, pro-
ueth the ſame moſte ſittlie out of the
ſcriptures.

Bernard-
in verba
Euange-
lii: ecce
nos reli-
quimus
omnia.

Chriſt ſayeth vnto vs: take my
yoke, you ſhall fynd reſt. This is a
maruailous noueltie, but that it co-
meth from hym which maketh all
thinges new. He that taketh vp a
yoke, findeth reſt: he that leaueth all,
findeth a hundred tymes ſo much. He
knew well this (I meane that man
according to the hart of God) which
ſayed in his pſaline: Doth the feare of
iniquitie cleaue to thee (o Lorde)
which ſaigneth a labour in thy com-
maundement? is not this a ſaigned
labour (deare brethren) in a comaun-
dement (I meane) a light burden, a
ſweete yoke, an anoynted croſſe? ſo
in olde time he ſayed to Abraham,
take thy ſonne Iſaac, whom thou
loueſt, and offer hym to me in ſacrifi-
ce. This was a ſaigned labour in a
commandement. For Iſaac being
offered, he was not killed, but ſancti-
fied therby. Thou therfore, if thou
heare the voyce of God within thy
hart, willing thee to offer vp Iſaac
which

Gal. 9

Gen. 22

(which signifieth ioye or laughter): „
 feare not to obey yt faithfullye, and „
 constantlie: whatsoeuer thy corrupt „
 affection iudgeth of the matter, be „
 thou secure: Not Isaac, but the „
 Ramme shall die for yt: Thy Ioye „
 shall not perishe, but thy stubburnnes „
 onelie, whose hornes are entangled „
 with thornes, and can not be in thee, „
 without the prickynge of anxietie. „
 Thy lord doth but tempt thee, as he „
 dyd Abraham, to see what thou wilt „
 doe. Isaac (that is thy ioye in this „
 lyfe) shall not die, as thou imaginest, „
 but shall lyue: onelie he must be lyfted „
 vp, vppon the woode, to the end, thy „
 ioye may be on highe, and that thou „
 maiest glorie, not in thy owne fleshe, „
 but onelie in the crosse of thy „
 lord, by whom thy selfe also „
 art crucicified: crucified, „
 (I saye) but crucified „
 to the world: for vnto „
 God thou liuest still, „
 & that much more „
 than thou did: „
 best before. „

Gal. 3.



Of the second impediment, which
is persecution, affliction, and tri-
bulation, wherby many men
are kept from the seruice
of God.

CHAP. 2.



Any there are in the
world abroad who: ether
vpon these cōsideratiōs
before layde doune: or
for that, they see some
good men to lyue as
merylye as them selues are content
to yeeld this much, that in verie deed
they esteeme vertuous lyfe to be pleas-
sant enough, to such as are once enter-
red in ther vnto. And that in good
soothe, for their owne partes, they
could be content to folowe the same,
yf they might doe it wyth quyet and
peace of all handes: May to request
them vnto yt in such tyme or place,
or with such order and circum-
stances, as tribulation, affliction,
or persecution may fall vpon thē, for
the same: they thinke it a matter vn-
reasonable, to be demaunded, and thē
selues verie excusable, both before
God,

God, and man, for refusing it. But
 this excuse is no better, thā the other
 goyng before, of the pretended diffi-
 cultie: for that it standeth vpon a false
 ground, as also vpon an vniust illatio,
 made vpon that ground. The ground
 is this, that a man maye, lyue ver-
 tuouſlie, and serue God truelie, with
 all worldlie ease, and without any
 affliction, tribulation, or persecutiō:
 which is false. For that, albeit exter-
 nall contradictions and persecutiōs
 be more in one tyme than in an other
 more in this place, than in that: yet
 can there not be any time or place,
 without some, both externall and in-
 ternall. Which although (as I haue
 shewed before) in respect of the ma-
 nyfold helpes and consolations sent
 to God in counterpoize of the same,
 they seeme not heauye nor vnpleasāt
 vnto the godlie: yet are they in them-
 selues both great and weightie, as
 woulde appeare yf they fell vpon the
 wicked and impatient. Secondlie,
 the illation made vpon this grounde
 vniust: for that it alleageth tribu-
 lation, as a sufficient reason to aban-
 don gods seruice, which God hym-
 selfe hath ordained for a meane to
 the contrary effect: that is, to draw
 men therby vnto his seruice. For

Fower
pointes
to be ha-
dled in
this cha-
piter.

- better declaratiō wherof (the matter
beyng of verie great importance) I
will handle in this chapter, these
fower pointes. First, whether it be
ordinarie for all that must be saued,
1. to suffer some kynde of persecution,
tribulation or affliction, that is whet-
her this be appoynted an ordinarie
meanes of mans saluatiō in this lyfe
2. or no? Secondlie, what are the causes
why God (louing vs as he doth)
would choose & appoynt these mean-
3. nes of our saluation? Thyrddie, what
principall reasons of comfort, a man
4. may haue in tribulatiō? Fowerthlie
what is required at his handes in
that state? which fower pointes
being declared, I doubt not but great
light shall appeare in this whole
matter, which seemeth to flesh and
bloode to be so full of darkenes and
improbabilities.

1. And touchinge the first, there
needeth litle prooffe: for that Chry-
st hym selfe sayeth to his Disciples,
by them to all other his: seruantes:
In mundo pressuram sustinebitis. I
the world you shall sustayne affliction
And in an other place: In your per-
sience shall you possesse your soules
Ioh. 26. That is, by sufferinge patientlie
aduersities: which S. Paul yet vttereth

VVhe-
ther all
good
men must
suffer tri-
bulation
or no.

reth more playnlie when he sayeth: „
 All those that will lyue goddlie in Luc. 11.
 Iesus Christ, shall suffer persecution. 2. Ti. 3.
 If all, the none can be excepted. And
 to signifie yet further the necessitie
 of this matter, both: Paul and Bar-
 nabas also dyd teache (as S. Luke Act. 14.
 reporteth) that we of necessitie must
 enter into the kyngdome of God, by
 many tribulations: vsing the worde
 oportet, which signified a certaine
 necessitie. And Christ him selfe yet
 more reuealeth this secret, when he Apo. 3.
 sayeth to S. Iohn Euangelist, that he
 hath syneth all those whom he ioueth: Heb. 12
 which wordes S. Paul as it were
 expoundinge to the hebrues sayeth,
 flagellat omnem filium quem recipit. He
 whippeth euery childe whom he re-
 ceaueth. And S. Paul vrgeth this
 matter so farre in that place, as he
 affirmeth playnlie all those to be bar-
 bades, & no children of God, which Ver. 7.
 are not afflicted by hym in this lyfe,
 the same positio he holdeth to Timo-
 thee: Si sustinemus & conregnabimus. If 2. Ti. 2.
 we suffer with Christ, we shall raigne „
 with christ, & no otherwise. Wherein
 also concurrerth holye Dauid, when
 he sayeth, Multæ tribulationes iustorum: Psal. 33.
 The iust are appointed to many tri-
 bulations.

The

The same might be proued by
 Mat. 10. many other meanes, as by that, Christ
 sayeth. He came not to bringe peace,
 but the sword into the world. Also by
 2. Ti. 2. that S. Paul sayeth. That no man
 can be crowned except he fight law-
 fullie. But how can we fight, yf we
 haue no enemye to oppugne vs? The
 Co. & 3. same signifieth Christ in the Apoca-
 lips, when he repeateth so often, that
 heauen is onelle for hym that con-
 quereth. The verse same is signified
 Math. 8. by the shippe, wherunto Christ en-
 tered with his disciples, which was
 tossed and tumbled, as yf it woulde
 haue bene drowned: this (I saye) by
 all the auncient fathers exposition,
 was a figure of the troubles & afflic-
 tions, that all those shoulde suffer,
 which bee rowe in the same shippe
 Iob. 7. with Christ our Sautour. The same
 also is proued by that, the lyfe of man
 Iob. 5. is called a warfare vpon earth: and
 by that, he is appointed to labour &
 trauaile, whyle he is heere: also by
 Iob. 13. that, his lyfe is replenished with
 many miseries, eue by the appoint-
 ment of God after mans fall: The
 same also is shewed by that, that
 God hath appointed euery man to
 passe through the paynes of death,
 before he come to loye: Also, by the
 infinite

infinite contradictions, and tribulations both within and without, left vnto man in this lyfe: as for example, within, are the rebellions of his concupiscence and other miseries of his mynde, wherewith he hath continuallie to make warre, yf he will saue his soule. Without, are the world, and the deuill, which doe neuer cease to assault hym, now by fayre meanes, and now by foule: now by flatterie, and now by threates: now alluring by pleasure and promotion, now terrifieinge by affliction and persecution: Against all which the good Christian hath to resist manfully, or els he leese the crowne of his eternall saluation.

The verie same also may be shewed by the examples of all the most renowned saintes, from the begynning: who were not onelie assaulted inwardly with the rebellyon of their owne fleshe: but also persecuted and afflicted outwardly: therby to confirme more manifestly this purpose of God. As we see in Abel, persecuted and slayne by his owne brother, as one as euer he begane to serue God: also in Abraham, afflicted diuersly after he was once chosen by God: & those of all by making hym yeeld to the

The example of saintes.

- the kylling of his owne deare and
 Iudit. 8. onelie child : Of the same cuppe
 dranke all his children and posteritie
 that succeded him, in gods fauour: as
 Isaac, Iacob, Ioseph, Moyses, & all
 the prophetes : of which Christ hym
 Math. 5. selfe geueth testimonie, how the
 23. blood was shed most cruelie by the
 Luc. 13. sword: the afflictio also of Job is won
 derfull, seing the scripture affirmeth
 Job. 1. it to haue come vpon hym by gods spe
 ciall appoyntment, he beyng a most
 iust man : But yet more wonderfull
 Tob. 2. was the affliction of holie Tobias,
 who among other calamities, was
 stricken blynde by the falling downe
 of swallowes into his eyes : of
 Tob. 12 which the Angell Raphael tolde hym
 afterwarde : Because thou were a
 man gratefull to God, it was of ne
 cessitie that this tentation shoulde
 proue thee. Beholde the necessitie of
 afflictions to good men. I might add
 Heb. 11 to this, the example of Dauid and
 " others : but that S. Paul geueth
 " generall testimonie of all the saintes
 " of the olde testament, sayeing: They
 " some were racked, some reproched
 " some whipped, some chained, some
 " imprisoned : ether were stoned, cut
 " peeces, tempted, and slayne with the
 " sword: some went about in heauy
 clo

clothe, in skynnes of goates, in great
 neede, pꝛessed & afflicted: wandering
 & hyding the selues in wildernesses,
 in hilles, in caues, and holes vnder
 grounde, the worlde not beyng
 worthy of them. Of all which he
 pronounceth this comfortable sen-
 tence, to be noted of all men: Non sus-
 cipientes redemptionem, vt meliorem in-
 uenirent resurrectionem: That is, God
 woulde not deliuer them from these
 afflictions in this lyfe, to the end
 their resurrection and rewarde in
 the lyfe to come might be more glo-
 rious. And this of the saintes of the
 olde testament.

But now in the new testament,
 founded expꝛessellie vpon the crosse,
 the matter standeth much more
 playne, and that with great reason.
 For yf Christ could not goe into this
 glorie, but by suffering, as the scrip-
 ture sayeth: then by the moꝛe reaso-
 nable rule of Christ affirming, that
 the seruant hath not priuilege aboue
 his maister: It must nedes folowe,
 that all haue to drinke of Christs
 cuppe, which are appointed to be
 partakers of his glorie. And for prooꝛe
 hereof, looke vpon the dearest fren-
 des that euer Christ had in this life,
 and see whether they had parte ther-
 of

Luc. 24

Mat. 10

Luc. 6

Mat. 10

Luc. 2.

1. Co. 5.

2. Cor. 4

6. 11. 12

Act. 20.

Rom. 8.

Ioh. 2. 1.

Ter. li d.

prescrip.

hereti.

Jerom. li.

con r. la

in.

Mat. 10.

of or no? Of his mother, old Simeon prophesied and tolde her at the beginning, that the sworde of tribulation should pearce her harte, signifying therby, the extreme afflictions that she felt afterward in the death of her sonne, & other miseries heaped vpon her. Of the Apostles it is euident, that besyde all the laboures, trauailes, needes, sufferinges, persecutions and calamities, which were infinite, and in mans sight intollerable, (yf we beleue S. Paul recounting the same) beside all this (I saye) would not be satisfied, except he had their blood also: and so wee see that he suffered none of the to dye naturallye, but onelye S. John by a speciall priuilege by name graunted him fro Christ: albeyt yf we consider what John also suffered in so long a lyfe as he lyued, beyng banished by domitian to pathmos: and at an other tyme thrust into a tonne of boate oyle at Rome (as Tertulian and S. Hierome doe reporte:) we shall see that his parte was no lesse than others in this cuppe of his maister. I might reckon vp heere infinite other examples: but it needeth not: for it may suffice, that Christ hath geuen this generall rule in the new testament

He that taketh not vp his crosse and followeth me, is not worthie of me. By which, is resolved playnely, that there is no saluation now to be had, but onely for thē that take vp (that is doe beare willingly) their proper crosses, & therewith doe folowe their captaine, walking on with his crosse on his shoulders before them.

But heere perhappes some man may saye: yf this be so, that no man can be saued without a crosse: that is, without affliction, and tribulation: how doe all those that lyue in peace: in all times and places, where no persecution is, no trouble, no affliction, no tribulation? To which I answer, first, that yf there were any such time or place: the men lyuynge therein should be in great daunger, according to the sayynge of the prophet, they shal be not in the laboure of other men, nor yet whipped and punished as they are. And therfore pryde possesseth them, & they were couered with iniquitie and impietie: and their iniquitie proceded of their fatnesse, or abundance. Beside this, though men offered nothyng in this lyfe, yet (as saint Austen largelye proueth:) yf they dyed out of the state of mortall synne: they might be saued by sufferinge

An object on answered.

Psal. 72.

In ps. 73.
& de vera & falsa peniten-

1. Cor. 3. 13. ringe the purgynge fire in the next
 accorde to the sayeing of Saint

1. Cor. 3. Paul: that such as builde not golde,
 or siluer vpon the foundation, but
 wood, strawe, or stubble: shall receaue
 damage thereof at the daye of our
 Lord, to be reueyled in fire: but yet
 by that fire they shall be saued. Se
 condly, I answer, that there is no
 such tyme and place so voyde of tribu
 lation, but that there is alwayes
 a crosse to be founde, for them that
 will take it vp. For ether is there
 pouertie, sicknesse, slander, enemietie
 iniurie, contradiction, or some other
 affliction offered continually. For
 that, those men neuer want in this
 world, whereof the prophet sayeth

Psal. 37. These that doe render euill for good
 shall detract from me, for that I fol
 lowed goodnesse. At the least wyse, they
 neuer want those domesticall ene

2. Ti. 2. myes, of which Christ speaketh:
 meane, ether our kynred and carnal
 freendes, which commonlie resist vs
 yf we beginne once throughly to
 serue God or els our owne disorde
 nate affections, which are the most
 perylous enemies of all: for that they
 make vs warre vpon oure owne
 ground. Againe there neuer want
 the temptations of the world & deuill

The resistinge whereof is much more
 difficult in time of peace and wealth,
 than in tyme of externall affliction
 and persecution: for that these ene-
 mies are stronger in flatterie, than in
 reuerence: which a godly father expreſſeth
 in this parable. The sunne & wynde
 agreed on a day to proue
 their severall strength in takinge a
 cloake from a wayefaringe man. And
 in the forenoone, the wynd used all
 violence that he could to blowe of
 the sayde cloke: But the more he
 blew, the more fast held the trauailer
 his cloake, & gathered it more closely
 about hym. At after noone the sunne
 sent forth her pleasant beames,
 and by litle and litle so entered into
 his man, as he caused hym to yeeld
 and put of, not onely his cloake, but
 also his coate. Whereby is proued
 (sayeth this father) that the allure-
 ments of pleasure are more stronge,
 harder to be resisted, than the vio-
 lence of persecution. The lyke is
 shewed by the examples of Dauid,
 who resisted easilie many assaultes of
 ouersitie: but yet fell daungerouslie
 in tyme of prosperitie. Whereby ap-
 pareth that vertuous men haue no
 more warre in tyme of peace, than in
 tyme of persecution: Nor euer want-

Time of
 peace mo-
 re daun-
 gerous
 than of
 persecu-
 tion.
 A para-
 ble.

2. Re. 12

teth.

teth there occasion of bearinge the crosse, and sufferinge affliction, to him that will accept of the same. And this may suffice for this first poynt, to proue that euery man must enter into heauen by tribulation as Saint Paul sayeth.

2.
The cause
why
God sendeth
affliction
to the
godlie.

Touchinge the second, why God would haue this matter so: it were sufficient to answer, that it pleased him best so, without seekinge any further reason of his meaning heerein: even as it pleased him, without all reason in our sight, to abase his sonne so much, as to send hym hyther into this worlde to suffer and dye for vs: Or yf we will neede haue a reason hereof: this one myght be sufficient for all: that seynge we looke for so great a glorie as we doe we should labour a litle first for the same, & so shewe our selues worthy of gods fauoure, and exaltation. But yet, for that it hath pleased his diuine maiestie, not onely to open vnto vs his will and determination for our sufferinge in this lyfe: but also diuers reasons of his mosse holy purpose and pleasure therein, for our further encouragement and consolation which doe suffer: I will in this place repeate some of the same, for declaracion

on of his exceeding great loue, and
fatherlie care towards vs.

The first cause then, and the most
principall, is to encrease thereby our
merite and glorie in the lyfe to come.

1. Increase
of glorie.

For hauinge appointed by his eter-

2. Ti. 2.

all wisdom and iustice, that none

Apoc. 2.

shall be crowned there, but according

to the measure of his sight in this

world: the more and greater robes

that he geueth together with suffi-

cient grace to overcome therein:) the

greater crowne of glorie prepareth

Heb. 11

for vs at our resurrection. This

cause toucheth S. Paul in the wordes

before alleaged of the saintes of the

olde testament: to wit, that they re-

ceiued no redemption from their ini-

uries in this world, to the ende they

might find a better resurrectiō in the

Math. 5.

world to come. This also meēt Christ

expresselle when he sayed: Happy are

they which suffer persecution, for

theirs is the kyngdome of heauen:

happy are you whē men speake euill

and persecute you &c. receyue and be

glad (I saye,) for that your rewarde

is greate in heauen. Whither also doe

appertaine all those promyses: of

Mat. 10

guyning lyfe by leessing lyfe: of recea-

Mat. 19

uing a hundred for one, & the lyke.

Esa. 56

Wherence do proceede all those

Mat. 19

large

1. Cor. 7 large promyses to virginittie, & cha:
 Psal. 67. flitie: and to such as geld them selues
 Mat. 19. for the kynngdome of heauen: to bo:
 Luc. 12. luntarie pouertie, & to the renou:
 P o. 21. cinz of our owne will by obedience
 Luc. 8. All which are great cōflictes againt
 2. Cor. 4 the fleshe, world, and our owne sen:
 sualitie, & can not be perfozmed but
 by sufferinges and affliction. Finally
 S. Paul declareth this matter fullie
 when he sayeth: that a litle and shor:
 tribulation in this lyfe worketh
 weight of glorie aboue all measure in
 the hyght of heauen.

2. The second cause why God ap:
 poynted this, is to draw vs theer:
 from the loue of the world, his pro:
 fessed enemye: as in the next chapitre
 shalbe shewed at large. This cause S.
 Paul vttereth in these wordes: We
 are punished of God, to the end we
 should not be dāned with this world.
 Euen thē, as a nourise, that to weane
 her childe frō the lyking of her milke
 doth anoynte her teat with Aloes
 or some other such bytter thing: so our
 mercyfull father, that woulde retri:
 ue vs frō the loue of wordlie delyghtes
 whereby infinite men doe perishe
 dayly, vseth to send tribulatiō: which
 of all other thinges hath mooste force
 to worke that effect: as we see in the
 exam

Hate
of the
world.

1. Co. 11

Example of the prodigall sonne, who
could by no meanes be stayed from
his pleasures but onely by affliction. Luc. 15.

Thirdlie, God bleth tribulation 3.
as a most presant & soueraigne medi- A mediocri-
ne to cure
our dis-
eases.

ne to heale vs of many diseases,
therwyle almoste incurable. As
test of a certayne blyndenes, and
carelesse negligence in our estate, cō-
tracted by wealth, and prosperitie.

In which sense the scripture sayeth, Eccl. 28.
that affliction geueth vnderstanding Pro. 28.

and the wyse mā affirmeth, that the
rodde bryngeth wilsdome. This was
shewed in figure, when the sight of
Tobie was restored by the bytter Tob. 12

scale of a fishe. And we haue cleare
examples in Nabuchodonasar, Saul, Dan. 4.

Antiochus, and manasses: all which 2. Mac. 9
came to see their owne faultes by tri- 2. Paral.

bulation, which they woulde neuer 33.

haue done in tyme of prosperitie. The

like we read of the brethren of Mo-
se, who falling into some affliction

in Egypt, presently entered into
their owne consciēce, and sayd: Gen. 40

Woe vnto vs, for we haue sinned agaynst our brother.

And as tribulatiō bringeth this light

whereby we see our owne defectes:

so helpeth it greatlie to remoue
and cure the same wherein it may be

well

well lykened vnto the rodde of
 Moyses. For as that rodde stricking
 the harde rockes, brought forth
 water, as the scripture sayeth: so, the
 rodde of affliction falling vpon stou-
 rted sinners mollifieth them to
 contrition, and often tymes bringeth
 forth the fluddes of teares to repen-
 tance. In respect wherof, holy Job
 sayeth to God: In tyme of tribulation
 thou forgeuest sinnes. And for lyke
 effect, it is compared also to a file of
 yron which taketh away the rust of
 the soule. Also to a purgation that
 driueth out corrupt humours: And
 finally to a golde smyttes fire which
 consumeth away the refuse metall
 and fineth the golde to his perfection.
 I will trye thee by fire to the quick
 (sayeth God to a sinner by Esay the
 prophet) and I will take away
 thy tynne, and refuge metall. And
 againe by Ieremie, I will melt them
 and trye them by fire. This he meaneth
 of the fire of tribulation, whose pro-
 pertie is (accordinge as the scripture
 sayeth) to purge and fine the soule.
 as fire purgeth and fineth golde in
 the fornace. For besides the purging
 and remouing of greater sinnes, by
 consideration, and contrition (which
 tribulation worketh, as hath bene
 shewed)

newed:) it purgeth also the ruste of
infinite euill passions, appetites, and
humours in man: as the humour of
greede, of vayne glorie, of slouth, of
choleric, of delicate nysenes, & a thouz
and moze, which prosperitie ingene-
reth in vs. This God declareth by Eze. 24.
the prophet Ezechiel, sayinge, of a
fleshy soule: put her naked vpon the
pote cooles, and let her heate there,
till her braile be melted from her,
and vntill her corruption be burned
out, and her ruste consumed. There
shall bene much labour and sweate
taken about her, & yet her ouermuch
ruste is not gone out of her. This also Job. 33.
signifieth holy Job, when hauinge
perceyued, that God instructeth a man by
discipline (or correction) to the ende
that he may turne hym from the thinges
that he hath done, and deliuer him
from pride: (which is vnderstoode of
all sinfull actes,) he addeth a litle
more, the manner of this purgation,
sayinge, his fleshe beinge consumed
with punishmentes, let him retorne
agayne to the dayes of his youth:
that is, all his fleshy humours and
passions beinge now consumed by pu-
nishmentes and tribulations, let him
come to lyue agayne in such puritie
of soule, as he did at the begynninge

of his youth, before he had contracted these euill humours and diseases.

4. **Whether onelie is tribulation a**
A prefer. **stronge medicine to heale sinne :** and
uacue. **to purge away the refuse metalles**
Eze. 22. **vs of brasse, tinne, yron, lead, & dross**
as God by Ezechiel sayeth : but also
a most excellent preseruatiue against
sinne for the time to come : According
Psal. 17. **as good King Dauid sayed, thy dis**
cipline (o Lord) hath corrected me for
euermore : That is, it hath made me
Eec. 3 1 **warre, and watchefull not to commit**
sinne againe, accordinge as the scrip
Iere. 1. **ture sayeth in an other place :** A gre
uous infirmitie or affliction maketh
the soule sober : For which cause the
prophet Ieremie calleth tribulation
Ose. 2. **virgam vigilantem :** A watchefull rodde
that is, (as S. Ierome expoundeth)
a rodde that maketh a man watche
full. The same signified God, when
he sayed by Ose the prophet : I will
hedge in thy way with thornes : That
is, I will so close thy lyfe on euery
syde with the remembrance and feare
of affliction, that thou shalt not dare
to treade awrie, lest thou treade
a thorne. All which good Dauid ex
Psal. 18. **presseth of hym selfe in these wordes**
before, I was humbled and brought
lowe by affliction, I did sinne & offend

see (o Lorde :) but after that tyme,
haue kept thy commaundementes.

Of this also appeareth an other
cause, why God afflicteth his elect
in this lyfe : and that is, to preuent
his iustice vpon them, in the worlde
to come. I meane that iustice, which
therwise remayneth to be executed
vpon every one after their departure
hence in that moste greuous fire,
whereof I spake before : touchinge
which S. Barnard sayeth thus : Oh
would to God some man woulde
know beforehand, prouide for my head
abundance of water, and to myne
eyes a fountayne of teares : for so
shoulde the burning fyre shoulde take
hold, where running teares had
passed before. And the reason of this
(as that holy man him selfe noteth)
is (for that God hath sayd by
Isaia the prophet, I haue afflicted
thee once, and I will not afflict thee
more: there shall not come from me
double tribulation.

Sixthly, God sendeth tribulatio
vpon his seruantes, to proue them
therby, whether they be saythfull &
constant or no : That is, to make the
iust and other men see & confesse,
whether saythfull or vnfaithfull they
be. This in figure was signified, whe
Isaac

5.

A preue-
tion of
the pu-
shment
in purga-
torie.

Ser. 55. in
cantic.

Naū. 1.

6.

To proue
vs.

- Gen. 27. Isaac would grope and touche his sonne Jacob, before he woulde blesse him. And this the scripture expreſſeth playnely, when talking of the tribulations layed vpon Abraham, It addedh, *tentauit deus Abraham*: God tempted
- Gen. 22 Abraham, by these meanes to proue him. And Moyses sayed to the people of Israell: Thou shalt remembre how thy god ledde thee fortie yeres about the desert to afflict thee, and tempt thee: to the end it might appeare what was in thy hart: whether thou wouldest keepe his commaundementes or no. And agayne, a fewe chapters after: your God and Lord doth tempt you, to the end it may be manifest whether you loue him or no with all your hart and with all your soule. In which sense, also the scripture sayeth of Ezechias, after many prayſes geuen vnto hym, that God left hym for a tyme to be tempted: that the thoughtes of his hart might thereby be made manifeste. And thus this is gods fashion towardes good men, King Dauid sheweth in the personne of all, when he sayeth Thou hast proued vs (o Lord) thou hast examined vs by fyre: thou hast layed tribulation vppon our backs & hast brought men vpon our heades
- Deut. 8.
- Deut. 13
2. Paral. 32.
- Psal. 63
- Psa. 19

And yet how well he lyked of this matter, he signifieth, when he calleth for more therof in an other place: saying, Trye me (o Lorde) and tempt me: burne my reynes and hart within me. That is, trye me by the way of tribulation and persecution: searche out the secretes of my hart & reynes: let the world see whether I will sticke to thee in aduersitie or no. Thus sayed that holie prophet, well knoweing that which in an other place the holie ghoſte uttereth: that as the fornaſe tryeth the potters vessels, so tribulation tryeth men. For as the sounde vessels onelle, do holde when they come to the fornaſe, those which are crased doe breake in peeces: so in tyme of tribulation and persecution, the vertuous onelle standeth fast, and to yt, & the counterfeit bewraye them selues, according to the saying of Christ: In tempore tentationis recedant: they departe from me in tyme of temptation.

Eccl 2 7

Luc. 8.

The seventh reason, whye God tryeth tribulation vpon the vertuous, is, therby to make them runne vnto hym for ayde and helpe: euen as the mother, to make her chylde more to loue her, and to runne vnto her protection the same to be made afearde &

7.

To make men runne to God.

ter-

terrified by others. This, God expre-
 Ose. 11. seth playnely by the prophet Ose,
 saying of those that he loued: I will
 drawe them vnto me, in the ropes of
 Adam, in the chaines of loue, & will
 seeme vnto them as though I raised
 a yoke vpon their sawe bones. By the
 ropes of Adam, he meaneth afflictio,
 whereby he drew Adam to knowe
 him selfe: as also appeareth by that
 he addeth of the heauy yoke of tri-
 bulation, which he will laye vpo the
 heades and faces of his seruantes, as
 chaines of loue, therby to drawe the
 Psal. 31. vnto him. This chayne had drawen
 Dauid vnto him when he sayed, O
 Lorde thou art my refuge from the
 tribulation of sinners. As also those
 Eisa. 26. wherof Esay saith, they sought thee
 out (o Lorde) in their affliction. Also
 those of whom Dauid sayeth, Infi-
 mities were multiplised vpon them
 and after that, they made haste to
 come. And God sayeth generallie of
 Ose. 6. all good men: They will rise be time
 in the morninge, and come to me in
 their tribulation. Wherfore holy
 Psal. 82. kynge Dauid desiringe to doe cer-
 tayne men good, and to wyne them
 to God, sayeth in one of his psalmes
 Fill their faces (o Lord) with shame
 and confusion, and then will they
 se

ke vnto thy name. And this is true
as I sayde) in the elect and chosene
seruantes of God : but in the repro-
bate , this yoke draweth not , this
yoke holdeth not , nor doth this
chaine of loue wynneth vnto God:
whereof God him selfe complaineth,
sayinge , In daye haue I strycken
your children, for they haue not re-
ceaued my discipline. And againe the
prophet Ieremie sayeth of them to
God, thou hast crushed them and
they haue refused to receaue thy dis-
cipline : they haue hardened theyr
aces euen as a rocke , and will not
returne to thee. Beholde , they haue
rent the yoke , & broken the chaynes.

Iere. 2.

Iere. 5.

Of this now ensueth an eighth
reason , why God bringeth his ser-
uantes into affliction: to wyt, therby
to shew his power and loue in deli-
ueringe them. For as in this worlde
pryncelye mynde desireth nothing
more , than to haue occasion wherby
to shew his abilitie and good will
vnto his deare freend: so God which
hath all occasions in his owne
handes, and passeth all his creatures
together in greatnesse of loue and
mobilitie of mynde, worketh purpose-
lye diuers occasions and oportu-
nities, wherby to shew and exercise
the

8.

To man-
ifest god
pouer
and loue
in deli-
uering.

Dan. 3.

6. 13.

Iob. 1. 2.

Gen. 3. 1.

Tob. 2.

12.

Math. 8.

Mat. 14.

the same. So he brought the three childzen into the burninge fornace, therby to shew his power and loue in deliuering them. So he brought Daniel, into the lyons denne: Susanna, vnto the point of death: Job, into extreeme miserie: Joseph, into prison: Tobye vnto blyndenes: therby to shew his power and loue in their deliuerance. For this cause also dyd Christ suffer the shyppe to be almoste drowned, before he would awake: S. Peter to be almoste vnder water, before he would take him by the hand.

And of this one reason, many other reasones and most comfortable causes doe appeare of gods dealing herein. As first, that we beinge deliuered frō our afflictions, might take more ioye & delight thereof, than we had neuer suffered the same. For as water is more gratefull to the waterfayzing man, after a lōg drouth, and a calme more pleasant vnto passengers after a troublesome tempest, so is our delyuerie more sweete after persecution or tribulation: according as the scripture sayeth: Speciosa misericordia dei in tempore tribulationis: The mercie of God is beautifull and pleasant in tyme of tribulatio. This signified also Christ, when he sayd,

The ioye
of deli-
uerance.

Eccl. 3. 5

yong

your sorowe shalbe turned into ioye: Ioh. 16.
 That is, you shall reioyce, that euer
 you were sorowfull. This had Dauid Psal. 22.
 proued when he sayed, thy rodde (o
 Lord) and thy staffe haue comforted
 me: that is, I take great comfort that Psal. 93
 euer I was chastised with them. And
 againe, accordinge to the multitude
 of my sorowes, thy consolatiōs haue
 made ioyfull my minde: That is, for
 euery sorow that I receaued in tyme
 of affliction, I receaue now a conso- Psal. 30.
 lation after my deliuerance. And
 againe, in an other place, I will exult
 & reioyce in thy mercye o Lord. And
 wherefore (good kyng) wilt thou so
 reioyce? it foloweth immediatlie:
 for that thou hast respected my aba-
 yement, and hast deliuered my soule
 from the necessitie wherein I was,
 and hast not left me in the handes of
 myne ennemye. This thē, is one most
 gracious meaning of our louyng and
 mercifull father, in afflictiong vs for a
 while to the end, our ioye may be the
 greater after our deliuerance, as
 no doubt but it was, in all those
 whom I haue named before, deliue-
 red by gods mercie: I meane, Abrahā,
 Ioseph, Daniel, Sadrach, Misach, &
 Aidenago, Susanna, Job, Tobias,
 Peter & the rest: who tooke more ioye

Judith.

6. 14. 15

after their deliuerance, than yf they had neuer bene in affliction at all.

When Judith had deliuered Bethulia, and returned thither with Holofernes heade: there was more hartie ioye in that citie, than euer there woulde haue bene, yf it had not

AA. 12.

bene in distresse. When S. Peter was deliuered out of prison by the Angels there was more ioye for his deliuerance in the church; the could haue bene, yf he had neuer bene in prison at all.

10.

Thankes
geuinge
for our
deliue-
rance.

Out of this great ioye resulteth an other effect of our tribulation, much pleasant to God, and comfortable to our selues: and that is, a more hartie and earnest thankes geuinge to God for our deliuerance: such as the prophet bled when he saied, after his deliuerance: I for my part will singe of thy strength, and will exalte thy mercies betyme in the morninge for that thou hast bene my ayder and refuge, in the daye of my tribulation. Such hartie thankes and prayse did the children of Israell yeelde to God for their deliuerance, when they were passed ouer the read sea, in that notable songe of theirs, which

Exo. 15.

1 Re. 2.

begynneth Cantemus domino: And is registered by Moyses in Exodus

From

from lyke hartie affect came also Iudic. 5.
those songes of Anna, Deboza, and Iudi. 12
Judith, moued therunto by the re-
membrance of their afflictions past.
And finally, this is one of the cheefest
thinges that God esteemeth and de-
sireth at our handes: as he testifieth
by the prophet, sayeing call vpon Psal. 49.
me in the daye of tribulation: I will
belluer thee, and thou shalt honour
me.

Besides all these, God hath yet I I.
further reasons of layinge perse- Embolde
cution vpon vs: as for example: for ning vs in
that by sufferinge, and perceyuinge gods ser-
in deede godes assistance and conso- uice.
latiō therein, we come to be so hardie,
bolde, and constant in his seruice, as
nothing afterwarde can dismaye vs:
euen as Moyses, though he were first Exo. 4.
a feard of the serpent made of his
godde, and fledde awaye from it, yet
after by godes commaundemente he
had once taken it by the tayle, he
feared it no more. This the prophet Psal. 45.
Dauid expresseth notablie, when he,,
sayeth: God hath bene our refuge, &,,
strength, and helper in our great tri-,,
bulation: and therfore we will not,,
feare yf the whole earth should be,,
troubled, and the mountaines cast,,
into the middelt of the sea, what,,
greater

greater confidence can be imagined than this?

12.

The exercise of all the vertues.
Faith.

Hope.

Charitie.

Obedience.

Patience.

Humilitie.

1. Pet. 5.

Agayne, by persecution and affliction God bringeth his children to the exercise and perfect possession of all the vertues belonging to a Christian man. As for example, faith is exercised in tyme of tribulation, in considering the causes of godes permission and beleeuinge most assuredly the promises he hath made for our deliuerance. Hope is exercised in conceauinge and assuringe her selfe of the rewarde promised to the that suffer patiētly. Charitie is exercised, in consideringe the loue of Christ sufferinge for vs, and therby prouoketh the afflicted to suffer agayne for hym. Obedience is exercised in conforming our willes, to the will of Christ. Patience, in bearing quietly. Humilitie, in abasinge our selues in the sight of God. And so lykewise all other vertues, belonginge to a good Christian, are stirred vp, exercised, confirmed, strengthened, and establisshed in man by tribulation, according to the saying of S. Peter: God shall make perfect, confirme, & establishe those, which haue suffered a litle for his name.

13.

Finallie, godes meaninge is by layinge

layinge persecution and affliction
vpon vs, to make vs perfect Chri-
stians: that is lyke vnto Christ our
captaine whom the prophet calleth.

To make
vs lyke
vnto
Christ.

Virum dolorum, & scientem infirmitatem:

Esa. 53.

A man of sorowes, & one that had tar-

11

ried of all maner of infirmities: ther-

11

by to receaue the more glorie at his

11

returue to heauen, and to make more

glorious all those, that will take his

parte therin. To speake in one word:

God woulde make vs by tribulation

crucified Christians: Which is the

Cruci-
fied Chri-
stians.

moste honozable title that can be ge-

uen vnto a creature: crucified (I saye)

and mortified to the vanities of this

worlde: to the fleshe: and to our owne

concupiscence & carnall desires: but

quicke and full of all lyuelie spirit, to

vertue, godlines, and deuotion. This

is the heauenlie meaning of our So-

ueraigne Lord and God, in sending

vs persecution, tribulation, and af-

liction: in respect whereof holie Job

Iob. 5.

doubteth not to saye: Blessed is the

Math. 5.

man that is afflicted by God. And

Christ hym selfe yet more expresselie:

Happie are they which suffer perse-

cution: yf they are happie and blessed

therby: then are the worldlie greatlie

worie, which so much abhorreth the

sufferance therof: then is god but

vn-

vnthankfullie Dealt withal by many
of his chldzen, who repyne at this
happines bestowed vpon them: where
as in deede they should accept it
with ioye and thankes geuing. For
prooffe & better declaracion wherof,
will enter now into the third point
of this chapter, to examine what
reasons and causes there be to induce
vs to this ioyfullnes and contentation
of tribulation.

3.
The third
parte of
this chap
ter vvhy
tribula-
tions
should be
receaued
lawfully.

And first, the reasons layed downe
alredie of gods mercifull, & fatherly
meaning in sending vs affliction
might be sufficient for this matter.
That is, to comfort and content any
Christia man or woman, who taketh
delight in godes holie prouidence to
wardes them. For yf God doe send
affliction vnto vs, for the encrease of
our glozie in the lyfe to come: for
draweing vs from infection of the
worlde: for opening out eyes, and cu-
ring our diseases: and for preseruing
our soules from synne hereafter: as
hath bene shewed: who can be iustely
displeased therewith, but such as are
enemies vnto their owne good? we
see, that for the obtaining of bodilie
health, we are content, not onelie to
admit many bytter and vnplesant
medicines: but also (yf neede require)

to yeeld willinglie some parte of our
 bloode to be taken from vs. And how
 much more shoulde we do this, for
 the eternall health and saluation of
 our soule? But now further, yf this
 medicine haue so many more commo-
 dities besides, as haue bene declared:
 yf it serue heere for the punishment
 of our synnes, due otherwyle at an
 other place, in farre greater quātitie
 and rigour of iustice: yf it make a
 triall of our estate, and doe drawe vs
 to God: yf it procure godes loue to-
 wardes vs: yeeld matter of ioye by
 our delyuerāce: prouoke vs to thāke-
 fullnes: embolden and strengthen
 vs: and finally, if yt furnishe vs with
 all vertues, and doe make vs lyke to
 Christ hym selfe: then is there singu-
 lar great cause, why we should take
 comfort and consolation therein: for
 that, to come neare and to be lyke
 vnto Christ, is the greatest dignitie &
 preeminence in the world. Lastlie, yf
 gods eternall wisdom hath so or-
 dayned and appointed, that this
 shalbe the meanes of his seruantes
 saluation: the badge and lyuerie of
 his sonne: the hyghe waye to heauen
 vnder the standarde of his crosse:
 then ought we not to abhorre this
 meanes, not to refuse this lyuerie:
 not.

Act. 5.

not to flye this waye : but rather, with good peter and Iohn to esteeme it a great dignitie to be made worthy of the most blessed participatiō therof. We see that to weare the colour of the prince, is thought a prerogative among courtiers in this worlde but to weare the robe or crowne yf selfe, were to great a dignitie for any inferiour subiect, to receaue: yet Christ our lord and king is content to imparte both of his, with vs. And how then ought we (I pray you) to accept therof?

Speciall
conside-
rations,
of com-
fort in
affliction.

And now (as I haue sayd) these reasons might be sufficiēt to comfort and make ioyfull all those that are called to suffer affliction and tribulation. But yet there want not some more particular considerations besides. Whereof the first and most principall is, that this matter of persecution cometh not by chaunces or casualtie, or by any certaine generall direction from higher powers: but by the speciall prouidence and peculiar dispositiō of God : as Christ sheweth at large in Saint Mathews gospel: That is, this heauenly medicine or potiō is made vnto vs, by gods owne hand in particular. Which Christ signifieth when he sayeth : Shall I not

Mat. 10.

oh. 18.

not drinke the cuppe which my father hath geuen me? That is, seing my father hath tempered a potiō for me, shall I not drynke it? as who would saye, it were to much ingratitude. Secondlie is to be noted, that the verie same hand of God, which tempered the cuppe for Christ, his owne sonne, hath done the same also for vs, accordinge to christ his saying Mat. 10. you shall drinke of my cuppe: that is, of the same cuppe which my father hath tempered for me. Hereof it followeth, that, with what hart and loue God tempered this cuppe vnto his owne sonne: with the same he hath tempered it also to vs: that is, altogether for our good and his glorie. Thirdlie is to be noted, that this cuppe is tempered with such speciall care (as Christ saith) that what trouble or daunger soeuer it seeme to worke: yet shall not one heare of our head perishe by the same. Nay further, is to be noted, that which the prophet sayeth, Luc. 21.
Mat. 10.
Psal. 79. O Lord thou shalt geue vs to drynke in teares, in measure. That is the cuppe of teares and tribulation shall be so tempered in measure by our heauenlie phisition, that no mā shall haue aboue his strength the dose of Aloes and other bitter ingre-

ingredientes shalbe qualified with
 manna and sufficient sweetnes of
 heauenlie cōsolation. God is faithfull
 1. Co. 10 full (saith S. Paul) & will not suffer
 you to be tēpted aboue your abilitie.
 This is a singular point of comfort
 and ought alwayes to be in our re-
 membrance.

Beside this, we must consider, that
 the appointinge and temperinge of
 this cuppe, beinge now in the hādes
 Mat. 28. of Christ our Saviour, by the full com-
 Heb. 5. mission graunted hym from his fa-
 ther: and he hauinge learned by his
 owne sufferinges (as S. Paul notifieth)
 what it is to suffer, in flesh and
 bloode; we may be sure that he will
 not laye vpon vs more, than we can
 beare. For, as yf a man had a father
 or brother, a moste skyllfull physitian
 and should receaue a purgation from
 them, tempered with their owne
 handes, he might be sure it would
 neuer hurt hym, what rōmbling
 soeuer it made in his bellye, for the
 time: so and much more may we be
 assured of the potion of tribulation
 ministred vs, by the hand of Christ
 Heb. 12. though (as S. Paul saith) it seemeth
 vnto vs vnpleasant for a time. But
 aboue all other comfortable cogita-
 tions, this is the greatest and most
 com-

comfortable, to consider, that he diu-
 eth this cuppe onelie of loue, as him-
 self protesteth, and S. Paul proueth:
 that is, he geueth out portions of his
 crosse (the richest Jewell that he ma-
 keth accōpt of) as worldlie princes
 doe their treasure, vnto none, but
 vnto chosen and pycked freendes: &
 among them also, not equally to eche
 man, but to euerie one a measure, ac-
 cording to the measure of good will,
 wherewith he loueth hym. This is
 euident by the examples befoze set
 downe of his dearest freendes, moſte
 of all afflicted in this lyfe: that is,
 they receaued greater portions of
 his treasure, for that his good will
 was greater towards them. This
 also may be seene manifestly in the
 example of S. Paul: of whom after
 Christ had sayed to Ananias, vas elec-
 tionis est mihi, he is a chosen vessel
 vnto me: he geueth immediatlie the
 reason therof: For I will shew vnto
 him, what great things he must suffer
 for my name. Loe heere: for that he
 was a chosen vessel, therfore he must
 suffer great matters. Doth not the
 measure of suffering goe then accor-
 ding to the measure of gods loue
 vnto vs? Surely S. Peter knewe well
 how the matter went, and therfore
 he

Apoc. 5.
 Heb. 12

Godes
 measure
 of tribu-
 lation
 goethe
 accord-
 inge to
 the mea-
 sure of
 his loue.

Act. 9.

1. Pet. 2.

he writeh thus: If you liuing well doe suffer with patience, this is grace (or priuilege) before God. And
 1. Pet. 4. agayne a litle after: If you suffer re-
 prooffe in the name of Christ, you are
 happie: for that the honour & glorie
 and power of God, and of his holy
 spirit, shall rest vpon you.

Can there be any greater reward
 promised, or any more excellent dig-
 nitie, than to be made partaker of
 the honour, glorie, & power of Christ?
 Is it maruayle now yf Christ sayed
 Math. 5. Happie are you when men reuile and
 persecute you? Is it maruaille though
 he sayed, gaudete in illa die, & exultate, re-
 ioyce and triumphe ye at that daye
 Luc. 6. Is it maruaille, though S. Paul sayed
 2. Co. 12. I take greate pleasure, & doe glorie
 in my infirmities or afflictions, in my
 reproches, in my necessities, in my
 persecutions, in my distresses for
 AA. 5. christ? Is it meruaille if Peter & John
 being reproched and beaten at the
 Iudgement seat of the Jewes, went
 away reioycing that they were este-
 med worthy to suffer contumelie for
 the name of Iesus? Is it meruaille
 though S. Paul accounted this such
 a highe priuilege geuen to the Philippi-
 ans whē he sayed. It is geuen to
 you, not onelie to beleue in Christ

but also to suffer for hym: and to haue
 the same combate, which you haue
 bene in me, & now heare of men: All
 this is no maruaile (I saye,) seing
 that suffering with Christ, & bearing
 the crosse with Christ, is as great a
 preferment in the court of heauen, as
 it should be in an earthlye courte, for
 the prince to take of his owne gar-
 ment, and to laye it on the backe of
 one of his seruantes.

Of this now followeth an other
 consequent of singular consolation,
 in tyme of affliction: and that is, that
 tribulation (especiallie when grace
 is also geuen to beare it patientlie)
 is a great coniecture of our predesti-
 nation to eternall lyfe. For, so much
 as all those argumentes before tou-
 ched insinuat, as also in the contrary
 part, to lyue in continuall prosperi-
 tie, is a dreadfull signe of euerla-
 stinge reprobation. This pointe is
 maruailously proued by Saint Paul
 vnto the hebrues, & greatlie urged.
 And Christ geueth a plaine significa-
 tion in Saint Luke, when he sayeth:
 Woe are you that weepe now, for
 you shall laugh. And on the other
 side: Woe vnto you that laugh
 now, for you shall weepe: woe vnto
 you ricke men, which haue your con-
 solation

Tribula-
 tion a si-
 gne of
 predesti-
 nation.

Heb. 12.

Luc. 6.

solation heere in this lyfe. And yet more vchementlie than all this, doth the sayinge of Abraham to the riche man in hell, (or rather Christs wordes parabolicallye attributed vnto Abraham) confirme this matter: for he sayeth to the riche man complayinge of his torment: Rememberest thou child, that thou receauest good in thy lyfe tyme: He doth not saye (as saint Barnard well noteth) rapuisti thou tookest them by violence: but recepisti thou receauest them. And yet, this now is objected against hym as we see Dauid handleth this matter in diuers places, but purposellie in two of his psalmes, and that at large. And after longe searche, and much admiration, his conclusion of wicked men prospering aboue other in the world is this: Veruntamen propter dolos posuisti eis, deiecisti eos dum alleuarentur. Thou hast geuen them prosperitie (o Lord) to deceaue them withall: and thou hast in deed throwen them downe, by exaltinge them: That is, thou hast throwen them downe to the sentence of damnation, in thy secrete and inscrutable Determination. Heere the comparison of S. Gregorie taketh place: that as the oxen appointed to the slaughter, are let runne a fattinge

Luc. 16.

Psal. 27.
& 143.Psal. 37.
ver. 18.Com. in
Iob.

at their pleasure, and the other kept
 under daylie labour of the yoke: so
 areth it with euill and good men. In
 like maner, the tree that beareth no
 fruit, is neuer beaten (as wee see)
 but onelie the fruitfull: and yet the
 other (as Christ sayeth) is reserved
 for the fyre. The lycke man that is
 without all hope of lyfe, is suffered by the
 discipline to haue whatsoeuer he lus-
 teth after: But he whose health is not
 impaired, can not haue that libertie
 granted. To conclude, the stones
 that must serue for the glorious tēple
 of Salomō, were hewed, beaten, and
 polished without the church, at the
 quarrye side: For that no stroke of
 hammer might be heard within the
 temple. S. Peter sayeth, that the ver-
 ious are chosen stones, to be placed
 in the spirituall building of God in
 heauen, where there is no beating, no
 sorrow, no tribulation. Heere then
 must we be polished, hewed, & made
 fit for that glorious temple: heere
 (say) in the quarrye of this world:
 heere must we be fined, heere must
 we feele the blowe of the hammer, &
 be moste glade, when we heare or
 feele the same: for that it is a signe of
 our election, to that moste glorious
 house of godes eternall mansion.

Besides

Mat. 3 7.
Ep. Iuda

3. Re. 6.

1. Pet. 2.

Apo. 2 1

Tribula-
tiō brin-
geth the
compa-
nie of
God him-
selfe.

Psal. 90.

Gen. 37

Sap. 10.

Dan. 3.

Beside this matter of predestina-
tion & election, there is yet an other
thinge of no small comfort to the
godlie afflicted, founded on these
wordes of God: cum ipso sum in tribula-
tione: I am with hym in tribulation.
Wherby is promised the companie
of God hym selfe in affliction and
persecutiō. This is a singular motiue
(sayeth S. Barnard) to stirre men
withall to embrace tribulation, seing
in this world for good cōpanie, men
aduenture to doe any thinge. Ioseph
was caried captiue into Egypt, and
God went downe with hym (as the
scripture sayeth:) yea more than
that, he went into the Dungeon, and
was in chaynes with hym. Sidrach,
Misac, and Abdenago were cast into
a burninge fornace, and presentlie
there was a fowerth came to beare
them, companie, of whom Nabuchodon-
osor sayeth thus: dyd we not put
three men onelie bounde into the
fire? And his seruantes answered
yea verilie. But beholde (sayeth he)
I see fower men vnbounde walkin-
g in the myddest of the fyre: and the
shape of the fowerth is lyke the sonne
of God. Christ restored, as he passed
by, a certaine beggar vnto his sight
which had bene blynde from his na-
turstie.

innocentie. For which thing, the man Ioh. 9.
being called in question, & speaking
some what in the prayse of Christ, for
the benefit receaued, he was cast out
of the synagoge by the pharases:
whereof Christ hearing, sought him
out presentlie, and comforting his
heart, bestowed vpon hym the light
of mynde, much more of importance
than that of the bodie geuen hym
before. By this and lyke examples, it
appeareth, that a man is no sooner in
affliction and tribulation for iustice
ake, but straight waye Christ is at
hand to beare him companie: and yf
his eyes might be opened, as the eyes
of Silzens his disciple was, to see his
companions, the troupes of Angells
(I meane) which attend vpon their
lord in this his visitation: no doubt
but his hart woulde greatlie be com-
forted therewith.

Note the
example.

4. Re. 16

But that which the eye can not
see, the soule feeleth: that is, she fees
th the assistance of godes grace
myddest the depth of all tribulations.
this he hath promised agayne and
agayne: this he hath sworne: & this
he performeth moste faythfullie to all
those that suffer meekly for his name.
this S. Paul most certaynlie assured
him selfe of, when he sayed, that he

The assi-
stance of
godes
graces in
tribula-
tion.

Q

Dyd

dyd glorie in all his infirmities and tribulations, to the ende, that Christ his vertue might dwell in hym: that is, to the ende that Christ shoulde assist hym more abundantlie with his grace: Cum enim infirmor, tunc potens sum: For when I am in mosse infir-

mitie, then am I mosse strong, sayth

he: That is, the more tribulations

afflictions are layed vpon me, the

more potent is the ayde of Christ

grace vnto me. And therfore the same

Apostle writeth thus of all the Apostles together: We suffer tribulation

in all things, but yet we are not distressed: we are brought into perplexities, but yet we are not forsaken

we suffer persecution, but yet we

are not abandoned: we are flou

downe to the grounde, but yet we

perishe not. This then ought to be

a mosse sure and secure staffe in the

hand of all Christians afflicted, that

whatsoever befall vnto them: yet the

grace of God will neuer faile to hold

them vp, and beare them out thereto

for mosse true and certaine is the

saying of S Austen, so often repeated

by hym in his workes: that God

neuer forsaketh any man, except

be reiected and first forsaken by man

For the last reason of comfort

Ser. 88.
de temp.
& de nat.
& gr. ca.
26.

For the last reason of comfort

affliction, I will ioynne two thinges together, of great force and efficacie to this matter. The first whereof, is the expectation of rewarde: the other is the shortnes of tyme wherein we haue to suffer: both are touched by Saint Paul in one sentence, when he sayeth, that a litle, and momentarie tribulation in this world, worketh an eternall weight of glorie in the hight of heauen. By momentarie he sheweth the litle tyme we haue to suffer: and by eternall weight of glorie he expresteth the greatnes of the rewarde prepared in heauen for recompence of that sufferinge. Christ also ioyneth both these comfortes together, when he sayeth: Beholde I come quickelie, and my rewarde is with me. In that he promisetht to come quicklie, he signifieth that our tribulation shall not endure long, by that he bringeth his rewarde with him, he assureth vs that he will not come emptie handed, but redie furnished, to recompence our labour thoroughly. And what greater meanes of encouragement could he vse than this? If a man did beare a verie heauy burden: yet if he were sure to be well payed for his labour, and that he had but a litle waye to beare the same: he

2. Cor. 4
Apo. 22

And he would

Iac. 5.

Mat. 11.

Apoc. 7.

21.

Gal. 6.

Rom. 8.

The fo-
werthe
parte of
this cha-
pter.

would strayne him selfe greatlie, to
goe through to his wayes end, rather
than for sparinge so shorthe a labour,
to leese so large and so present a re-
warde This is our Lordes most mer-
cyfull dealinge, to comfort vs in our
affliction, and to animate vs to hold
out manfullie for a time, though the
payse seeme heauye on our shoulders:
the comming of our Lord is euen at
hand, & the iudge is before the gates,
who shall refreshe vs, & wpe awaye
all our teares, and place vs in his
kyngdome to reape ioye without
fayntinge. And then shall we prooue
the sayinge of holye S. Paul to be
true: That the sufferinges of this
worlde are not worthe of that glorie
which shalbe reuealed in vs. And this
may be sufficient for the reasons left
vs of comforte in tribulation and af-
fliction.

And thus hauing declared the
first three poyntes promised in this
chapter: ther remaineth onlie to saye
a worde or two of the fowerth: that
is, what we haue to doe for our
pattes in tyme of persecution and
affliction. And this might be dispa-
ched in sayinge onelie that we haue
to comforme our selues to the will
meaninge of God, vttered before

the causes of tribulation. But yet for
more ease and better remembrance of
the same, I will briefly runne ouer
the principall pointes therof. First
then we haue to aspire to that (yf
we can) which Christ counsaileth,
Gaudete & exultate, reioyce and trium-
phe: Or, yf we can not arriue to this
perfection: yet to doe as the Apostle
willeth, omne gaudium existimate cum in
varias tentationes incideritis, esteeme it a
matter worthie of all ioye, when yee
fall into diuers temptations: that is,
yf we can not reioyce at it in deede:
yet to thincke it a matter in it selfe
worthie of reioycement: reprehēding
our selues, for that we can not reache
vnto it. And yf we can not come thus
the high waye nether, (as in deede
we ought to doe:) yet in any case to
remember, what in an other place he
sayeth: patientia vobis necessaria est, vt
reportetis promissionem: you must of ne-
cessitie haue patience, yf you will re-
ceauē godes promise of euerlastinge
lyfe.

Secondlie, we ought to doe as
the Apostles dyd, when they were in
the moſte terrible tempest of the sea
(Christ being with thē, but a sleepe:)
that is, we must goe and awake him:
we must crye vnto hym with the pro-
phet:

I.
To re-
ioyce in
tribula-
tion or
at least
vvyse to
haue pa-
tience.

Lue. 6.
Iac. 1.

Heb. 10

2.

To com-
to God
by feru-
prayer.

Math. 9

Psal. 43. phet: Exurge quare obdormis domine: O
 Lorde arise, why dost thou sleepe in
 our miserie: This wakening of Christ
 doth please hym wonderfullie, as
 hath bene shewed: but especiall ye
 it be done, with that assured confi-
 dēce, and of true affectioned childre,

Marc. 4. wherwith Saint Maikē describeth
 the Apostles to haue awakened
 Christ. For their wordes were these:
 Maister doth it not appertaine vnto
 you that we perish here? As who
 woulde saye, are not we your Disci-
 ples and seruantes? are not you our
 Lorde and Maister? is not the cause
 yours? is not all our trust and hope
 in you? how chaunceth it then, that
 you sleepe and suffer vs to be thus
 tossed and tumbled, as ye we apper-
 tained nothings vnto you? with this

Esa. 63. affectiō prayed Esaye, when he saied.
 “Attend (o Lord) from heauen: looke
 „ hither from the holie habitation of
 „ thy glorie: where is thy zeale? where
 „ is thy fortitude? where is the multi-
 „ tude of thy mercifull bowelles? Haue
 „ they shut their selues vp nowe to-
 „ wardes me? thou art our father:
 „ Abraham hath not knowen vs, and
 „ Israel hath bene ignorāt of vs: thou
 „ art our father (o Lord) turne thy selfe
 „ about for thy seruantes sake, for loue

of the trybe of thyne inheritance. Thus I say we must call vpon God: thus we must awaken him, when he seemeth to sleepe in our miseries, with earnest, with deuoute, with continuall prayer: allwayes hauinge in our mynde that moſte comfortable parable of Chriſt, wherin he ſayeth, that if we ſhould come to our neighbours doze, & knocke at mydnyght, to borrowe ſome bread, when he were in bedde with his children, and moſt loth to riſe: yet yf we perſeuer in askinge, and beating at his doze ſtill, though he were not our freende, yet woulde he riſe at length, and geue vs our demaunde, therby at leaſt to be rydde of our cryinge. And how much moze will God doe this (ſaith Chriſt) who both loueth vs, and tendereth our caſe, moſte mercyfullye?

But yet heere is one thing to be noted in this matter: & that is, that Chriſt ſuffered the ſhypp almoſte to be couered with waues (as the Euangeliste ſaith) before he would awake, therby to ſignifie that the meaſure of temptation is to be left onelie vnto him ſelfe: it is ſufficient for vs to reſt vpon the Apoſtles wordes: He is faithfull, & therfore he will not ſuffer vs to be tempted aboue our ſtrength.

Luc. 11.

4.
An important
note.

Math.

1. Co.

We may not examine or mistruste
 his doeynges: wee may not inquite
 why doth he this: or why suffereth he
 that? or how long will he permit
 these euills to raigne? God is a great
 God in all his doeynges: and when
 he sendeth tribulation, he sendeth a
 great deale together, to the ende he
 maye shewe his great power in deli-
 uering vs, and recompence it after,
 with greate measure of comfort. His
 temptations often tymes doe goe
 very deepe, therby to trye the very
 hartes and reynes of men. He went
 farre with Elias, whē he caused him
 to flye into a mountaine, and there
 moſte delirous of death, to saie: They
 haue kyllled all thy prophetes (O
 Lord) and I am left alone, and now
 they seeke to kyll me also. He went
 farre with Dauid, when he made
 him crye out: why doest thou turne
 thy face away from me (o Lorde?)
 why doest thou forget my pouertie &
 tribulation? And in an other place
 againe: I sayed with my selfe in the
 excelle of my minde: I am cast out fro
 the face of thy eyes, o Lord. God wēt
 farre with the Apostles, when he en-
 forced one of them to wyte, we will
 not haue you ignorant (brethren) of
 our tribulation in Asia, where in wa-
 were

3. Re. 19

Psal. 30.

2. Cor. 1.

were oppressed aboue all measure, & aboue all strength: in so much as it clothed vs to lyue any longer. But yet aboue all others, he went furthest with his owne deare sonne, when he constrayned him to vtter those pityfull and mosse lamentable wordes vpon the crosse: My God, my God, why hast thou forsaken me? Who can now complayne of any prooffe or temptation whatsoever layd vpon hym, seinge God woulde goe so farre with his owne deare onelie sonne?

Mat. 27
Psal. 21.

Hereof then ensueth the third thinge necessarie vnto vs in tribulation: which is magnanimitie: grounded vpon a stronge and inuincible faith of godes assistance, and of our small deliuerance, how longe soeuer we delay the matter, and how terrible soeuer the storme doe seeme for the tyme. This God requireth at our handes, as may be seene by the example of the disciples, who cried not, we perish before the waues had couered the shippe as S. Mathew writeth: & yet Christ saied vnto the, vbi est fides vestra? where is your faith? S. Peter also was not afeard vntill he was almost vnder water, as the same Euangelist recordeth: and yet Christ reprehended him sayinge thou man of litle fayth,

3.
Magnanimitie.
vwith a stronge faith.

Math. 8.
Luc. 8.

Mat. 14.

Q v why

- why diddest thou doubt? What must we doe in this case, deare brother? surelie we must put on the magnanimous faith of baliat kyng David, who vpon the moste assured trust he had of godes assistance, sayeth
- Psal. 17.** In deo meo transgrediar murum. In the helpe of my God I will goe through a wall. Of which inuincible faith **Phili. 4.** Paul was also, when he sayed: Omnia possum in eo qui me confortat: I can do all thinges in hym that comforteth and strengtheneth me, Nothinge is impossible, nothinge is to harde for me, by his assistance. We must be (as the scripture sayeth) quasi leo confidens absq; terrore. Lyke a bolde and confident lion which is without terroure that is, we must not be astonied at any tempest, any tribulation, any aduersitie: we must saye with the prophet David, experienced in these matters: I will not feare many thousandes of people that shoulde, enuironed or besyege me together. If I shoulde walke amiddest the shadowe of death, I will not feare. If wholy armyes should stand against me, yet my harte should not treble. My hope is in God, and therfore I will not feare what man can doe vnto me.
- Psal. 55.** God is my ayder, and I will not feare

feare what flesh can doe vnto me. ,,
 God is my helper, and protector, and ,,
 therfore I will despise and contemne Psa. 117
 myne enemies. And an other prophēt Esa. 12.
 in lyke sense: Beholde, God is my sa-
 uour, and therfore will I deale cōfi-
 dentlie, & will not feare. These were
 the speeches of holye prophētes: of
 men that knewe well what they
 said, & had often tasted of affliction,
 them selues: and therfore coulde saye
 of their owne experiēce, how infaili-
 ble gods assistance is therein.

To this supreme courage, magna-
 nimitie, and Christian fortitude, the
 scripture exhorteth vs, whē it sayeth:
 If the spirite of one that is in author-
 itie, doe ryse against thee: see thou
 peeide not from thy place vnto hym. ,,
 And agayne, an other scripture saith: ,,
 Striue for iustice, euen to the losse of ,,
 thy lyfe: and stand for equitie vnto ,,
 death it selfe: & God shall ouerthrow ,,
 thine enemies for thee. And Christ ,,
 him selfe yet more effectuellie recom-
 mēdeth this matter in these wordes: ,,
 I saye vnto you my freendes be not ,,
 fearde of them which kyll the body, ,,
 and afterwarde haue nothing els to ,,
 doe against you. And S. Peter addeth ,,
 further, neque conturbemini: That is: 1. Pet. 3.
 doe not onelie, not feare them, but
 which

(which is lesse) doe not so much as be troubled for all that flesh and blood can doe against you.

Christ goeth further in the Apoc. 2. calyps, & vseth maruallous speeches

1, to entyse vs to this fortitude. for
 ,, those are his wordes: he that hath an
 ,, eare to heare, let hym heare what the
 ,, spirit sayth vnto the churches. And
 ,, hym that shall conquere, I will geue
 ,, to eate of the tree of lyfe: which is in
 ,, the paradise of my God. This sayeth
 “ the first and the last: he that was
 ,, deade, & now is a lyue: I knowe thy
 ,, tribulation, and thy pouertie, but
 ,, thou art riche in deede, and art bla-
 ,, phemed by those that saye they are
 ,, true Israelites, and are not: But are
 ,, rather the Synagoge of Satan. Fear
 ,, nothinge of that which you are to
 ,, suffer: beholde, the deuill will caule
 ,, some of you to be thrust into prison
 ,, to the ende you may be tempted: and
 you shall haue tribulatio for * tenne
 dayes. But be faythfull vnto death,
 and I will geue thee a crowne of lyfe.
 He that hath an eare to heare, let him
 heare what the spirit sayeth vnto the
 churches: he that shall ouercome, shall
 not be hurt by the second death. And
 he that shall ouercome, and keepe my
 workes vnto the end: I will geue
 vnto

* Thole
 tenne
 dayes
 some
 thinke
 t, haue
 bene the
 tenne ge-
 nerall
 persecu-
 tions,
 vwith in

unto him authoritie ouer nations, ^{the first}
 euen as I haue receaued it from my ^{300. ye-}
 father: and I will geue him besides, ^{res, after}
 the morninge starre. He that shall ^{Christ.}
 ouercome, shalbe appareled in whyte ^{Cap. 3.}
 garmentes: and I will not blot his
 name out of the booke of lyfe, but
 will confesse his name before my fa-
 ther, and before his Angels. Beholde,
 I come quickelie: holde fast that
 thou hast, lest an other man receaue
 thy crowne. He that shall conquere,
 I will make him a pillar in the tem-
 ple of my God, and he shall neuer
 goe forth more: and I will write vpon
 him the name of my God, & the name
 of the citie of my God, which is new
 Jerusalem. He that shall conquer, I
 will geue vnto him to sit with me in
 my throne: euen as I haue conquered,
 and doe sit with my father in his
 throne.

Hitherto are the wordes of Christ
 to S. Iohn. And in the ende of the
 same booke after he had described the
 ioyes and glorie of heauen at large,
 he concludeth thus. And he that satte,
 on the throne sayde to me. Write
 these wordes, for that they are mosse
 faithfull and true. Qui vicerit possidebit ^{Cap. 2}
 & ero illi deus, & ille erit mihi filius:
 timidus autem & incredulis &c. pars illorum
 erit

7, erit in stagno ardenti, igne & sulphure, quod
 7, est mors secunda. **H**e that shall conquer,
 7, shall possesse all the ioyes that I haue
 7, heere spoken of: and I will be his
 7, God, and he shall be my sonne. But
 7, they which shalbe fearfull to fight, or
 7, incredulous of these thinges that I
 7, haue layed: their portion shall be in
 7, the lake burninge with fire & brim-
 7, stone, which is the second death.

Heere now we see both allurementes
 and threates: good and euill: lyfe and
 Eccl. 15 death, the Ioyes of heauen, and the
 burning lake, proposed vnto vs. We
 may stretch out our handes vnto
 which we will. If we fight & conquer
 (as by gods grace we maye) then are
 we to enioye the promyses layde
 downe before. If we shew our selues
 ether vnbelleuing in these promyses
 or fearefull to take the fight in hande
 beinge offered vnto vs: then fall we
 into the danger of the contrary
 threates: euen as S. Iohn affirmeth
 in an other place, that certaine noble
 Ioh. 12 men dyd, amonge the Jewes, who
 beleueed in Christ, but yet durst not
 confesse him, for feare of persecution.

A firme
 resolu-
 tion.

Heere then must ensue an other
 vertue in vs, moſte necessarie to all
 tribulation and affliction, and that is
 a strong and firme resolution, to stand
 and

and go through, what opposition or contradiction soener we fynde in the world, ether of sawninge flatterie, or persecutinge crueltie. This the scripture teacheth cryinge vnto vs, *esto firmus in via domini*: Be firme and immouable in the waye of our Lorde. And againe, *State in fide: viriliter agite*: Stand to your faith, and play you the men. And yet further, *cōfide in deo*, & mane in loco tuo: Trust in God, and abyde firme in thy place. And finallie, *confortamini & non dissoluantur manus vestrae*. Take courage vnto you, and let not your hādes be dissolued from the worke you haue begonne.

This resolution had the three children Sydrach, Misach, & Abdenago, when hauing heard the flattering speeche, & infinite threatens of cruell Nabuchodonasar, they answered, with a quiet spirit. O Kyng: wee may not answere you, to this long speeche of yours. For beholde our God is able (yf he will) to delyuer vs from this furnace of fyre, which you threaten, and from all that you can doe otherwyse against vs. But yet yf it should not please hym so to doe: yet you muste knowe (Sy2 king) that we doe not worshippe your godes, nor yet adore your golden ydole, which you
have

haue set vp.

This resolution had peter & Iohn, who being so often brought before the councell, and both commaunded, threatened, and beaten, to talke no more of Christ: answered styll: Obedire

oportet deo magis quam hominibus, we muste obey God, rather than men.

The same had S. Paul also, when being requested with teares of the

Christians in Cesarea, that he would forbear to goe to Ierusalem, for that the holie ghoste had reuealed to many the troubles which expected

hym there: he answered, what meane

you to weepe thus, and to afflict my

hart? I am not onelie readie to be in

bondes for Christ his name in Ieru

salem: but also to suffer death for the

same. And in his epistle to the Roma

nes, he yet further expresseth this

resolution of his, when he sayeth

what then shall we saye to these

thinges? yf God be with vs, who wil

be against vs? who shall separate vs

fro the loue of Christ? shall tribula

tion? shall distresse? shall hungar? shall

nakednes? shall perill? shall persecutio

shall the sworde? I am certaine that

nether death nor lyfe, nor Angels

nor principalties, nor powers, nor

things present, nor things to come

nor

nor strength, nor hyght, nor depth, nor any creature els, shalbe able to separate vs from the loue of God, which is in Iesus Christ, our Lord.

Finallie, this was the resolution of all the holie martyrs & confessors, and other seruantes of God: wherby they haue withstoode the temptations of the deuill, the allurementes of the flesh and bloode, and all the persecutions of tyrantes, exacting things lawfull at their handes. I will al-
 eage one example more out of the scripture, and that before the coming of Christ, but yet nigh vnto the same, and therfore no maruaylle (as the fathers doe note) though it tooke some heate of Christian feruour and constancie towards martyrdome. The example is wondrousfull, for that in mans sight it was but for a small matter required at their handes, by the tyrantes commaundement: that they shoulde eat a peece of swynes flesh: for thus it is recorded in the scripture.

It happened seven brethren to be apprehended together in those dayes, and to be brought (with their mother) the kynge Antiochus, and there to be compelled with tormentes of whipping, and other instrumentes, to the eating

2. Mac. 7
 A mar-
 uailous
 constancie
 of the
 seven

Macha
bees and
their mo-
ther.

eating of swynes flesh against the
law. At what tyme one of the, (which
was the eldest) sayde: what doe
,, thou seke? or what wilt thou learn
,, out of vs o king? we are readie heer
,, rather to dye, than to breake the an-
,, cient lawes of our God. **W**herat the
,, king being greatlie offended, com-
,, maunded the frysing pānes & pottes
,, of brasle to be made burning hot
,, which being redie, he caused this fi-
,, mans tongue to be cut of, with the
,, toppes of his fingers, and toes,
,, also with the skynne of his head, the
,, mother and other brothers looking
,, on, and after that to be fried, vntill
,, he was dead. **W**hich being done, the
,, second brother was brought to the
,, ment, and after his heare plucked
,, from his head, together with the
,, skynne, they asked hym whether
,, woulde yet eate swynes fleshe or
,, before he was put to the rest of his
,, tormētes? wherto he answered, **N**o
,, and therupon was (after many tor-
,, mentes) slayne with the other. **W**hen
,, being deade the third was taken
,, hand, and being willed to put forth
,, his tōgue: he helde it forth quick
,, together with both his handes, to
,, cut of, saying cōfidentlie: **I** receaue
,, both tounge & handes from heau-

And now I despyse them both for the
 we of God, for that I hope to re-
 leaue them all of hym agayne. And
 after they had in this sorte tormeted
 and put to death six of the brethren,
 there was one moſte conſtantlie protes-
 ting his fayth, and the ioye he had to
 be for gods cause: there remayned
 helie the yongest, whom Antiochus
 being a ſhamed that he coulde per-
 ſuert neuer a one of the former) en-
 deuoured by all meanes poſſible to
 drawe from his purpoſe, by promi-
 ſing and ſwearing, that he ſhould be
 a riche and happie man, and one of
 his cheefe freendes, yf he would
 yeelde. But when the youthe was
 nothing moued therewith: Antiochus
 called to hym the mother, and exhor-
 ted her to ſaue her ſonnes lyfe, by
 perſuading hym to yeelde: which ſhe
 ſignifying to doe, therby to haue liber-
 ty to ſpeake to her ſonne: made a moſt
 vehement exhortation to hym in the
 ſtrongeſt tongue, to ſtand to yt, and to
 be for his conſcience: which ſpeech
 being ended, the youthe cryed out
 with a lowde voyce, and vttered this
 noble ſentence worthe to be remem-
 bered: Quem ſuſtinetis? non obtempero præ-
 cepto regis, ſed præcepto legis: Whom
 do you ſtaye for? I doe not obey the
 com-

A vor-
 thie ſay-
 ing.

„ commaundement of the kyng ,
 „ the lawe of God. **W**here vppon bo
 „ he and his mother were present
 „ (after many and sundrye tormentes
 „ put to death.

L. r. off.
 c. 33.

How a
 man may
 come to
 an inui-
 cible re-
 solution.

This then is the constant and im-
 mouable resolution which a Christian
 man should haue in all aduersitie
 this lyfe. **W**herof **S. Ambrose** saith
 thus. *Gratia preparandus est animus*
exercenda mens, & stabilienda ad constantiam
vt nullis perturbari animus possit terroribus
nullis frangi molestiis, nullis suppliciis
decedere. Our mynde is to be prepar-
 with grace, to be exercised, and to
 so established in constancie, as it may
 not be troubled with any terrours
 broken with any aduersities, yet
 to any punishments or tormentes
 whatsoeuer.

If you aske me heere how a man
 may come to this resolution: **I** an-
 swere, that **S. Ambrose** in the same
 place, putteth two wayes the one
 to remember the endles and intoler-
 cable paynes of hell, yf we doe it not
 and the other is to thinke of the
 unspeakable glorie of heauen, yf we
 doe it. **W**hereto **I** will adde the
 thirde, which with a noble hart, may
 perhappes preuaile, as much as either
 of them both: and that is, to consider

What others haue suffered before vs,
 speciallie Christ hym selfe, and that
 meele of meere loue and affection
 towards vs. We see that in this
 worlde, louynge subiectes doe glorie
 of nothinge more, than of their daũ-
 ers or hurtles taken in battaile for
 their prince, though he neuer tooke
 lowe for them agayne. What then
 shoulde they doe, yf their prince had
 bene afflicted voluntarilie for them,
 as Christ hath bene for vs? But if this
 great example of Christ seeme vnto
 thee to high for to imitate: looke vpon
 some of thy brethren before thee,
 made of flesh and bloode as thou art:
 see what they haue suffered before
 they coulde enter into heauen: and
 thinke not thy selfe hardlye dealt
 withall, yf thou be called to suffer a
 litle also.

Saint Paul writeth of all the
 apostles together: euen vnto this
 our: we suffer hungar & thirst, and
 lacke of apparell: we are beaten with
 renes fittes: we are vagabondes, not
 hauing where to staye: we labour
 and woorke with our owne handes:
 we are cursed, and we doe blesse: we
 are persecuted, & we take it patietlie:
 we are blasphemed, and we praye for
 them that blaspheme vs: we are made
 as

2. Cor. 4.
 The suffer-
 ings of
 the Apo-
 stles.

„ as it were the verie out castes and
 „ purginges of this worlde euen vnto
 this daye : That is , though we be
 Apostles , though we haue wrought
 so many miracles , and conuerted
 many millions of people : yet euen
 3. Cor. 6 vnto this daye are we thus vlied. And
 a litle after , describing yet further
 their liues, he sayeth : we shewe ou
 „ selues as the ministers of God ,
 „ much patience , in tribulations ,
 „ necessities, in distresses, in beatinges
 „ in imprisonments, in seditions ,
 1. Co. 11 laboures, in watches, in fastinges ,
 The par- chastitie, in longanimitie , in sweet
 ticular nes of behauiour. And of hym selfe
 suffe- particular he sayeth , In laboribus pl
 ringes of rimis, &c. I am the minister of God
 S. Paul. „ many laboures , in imprisonment
 „ more thā the rest, in beatinges, above
 „ measure, and oftentimes in death
 „ selfe. Fyue tymes haue I bene beaten
 „ of the Jewes , and at euery tyme by
 „ fortie lashes lacking one: three tymes
 „ haue I bene whipt with rodde: once
 „ I was stoned : three tymes haue
 „ suffered shipwrake: A daye & a nyght
 „ was I in the bottome of the sea :
 „ tentymes in iourneyes , in daungers
 „ of fluddes : in daungers of theeues
 „ in daungers of Jewes : in daungers
 „ of Bentyles, in daungers of the citie

in daungers of wildernes : in daun-
 ers of sea : in daungers of false bre-
 thren : in labour and trauayle : in
 much watching : in hungar & thyrst : in
 much fasting : in colde and lacke of
 clothes : and besyde all these externall
 pyninges, the matters that daylie doe
 depend vpon me, for my vniuersall
 care of all churches.

By this we may see now whether
 the Apostles taught vs more by
 wordes, than they shewed by exam-
 ple, about the necessitie of sufferinge
 in this life. Christ might haue prou-
 ided for thẽ yf he woulde, at leastwise
 pyninges necessarie to their bodies, &
 not haue suffered them to come into
 these extremities of lacking clothes to
 their backs : meate to their mouthes,
 and the like. He that gaue thẽ autho-
 ritie to doe so many other miracles,
 might haue suffered them at least to
 haue wrought sufficient maintenāce
 in their bodies, which should be the
 best miracle that wordlie men would
 worke, yf they had such authoritie.
 Christe myght haue sayed to Peter
 when he sent him to take his tribute
 out of the fylshes mouth : take so
 much more, as will suffice your ne-
 cessarie expences, as you trauaile the
 countrie : But he woulde not, nor

Mat. 17.

yet

yet diminisheth the great afflictions which I haue shewed before, though he loved them as dearelie, as euer he loved his owne soule. All which was done, (as S. Peter interpreteth) to geue vs example, what to folowe, what to looke for, what to desire, what to cōfort our selues, in any of the greatest of all our tribulations.

1. Pet. 2.

A notable exhortation of S. Paul.

Heb. 12. Saint Paul useth this, as a principall consideratiō, when he wrote thus to the hebrues, vpon the recital of the sufferinges of other saintes before them: wherfore we also (brethren) hauinge so great a multitude of wit-

- nesses (that haue suffered before vs,
- let vs laye of all burdens of sin,
- hanging vpon vs: and let vs runne
- by patience vnto the battaille offered
- vs, fixing our eyes vpon the author
- of our faith, and fulfiller of the same,
- Iesus, who putting the ioyes of hea-
- uen before his eyes, sustayned patience
- lie the crosse, contemning the shame,
- and confusion therof, and therfore
- now sitteth at the right hand of the
- seate of God. Thinke vpon hym (bre-
- thren) which sustayned such a contri-
- dictiō against him selfe, at the hands
- of sinners: and be not wearie, nor
- faynte not in courage. For you haue

not yet resisted against sinne vnto ,,
 bloode:and you haue forgotten (per: ,,
 happes) that comfortable sayinge, ,,
 which speaketh vnto you, as vnto ,,
 children: My sonne, doe not cōtemne ,,
 the discipline of our Lorde, and be Prou. 3.
 not wearye when thou art chastened Iob. 5.
 of hym. For whom God loueth he Apoc. 3.
 chasteneth, and he whippeth every ,,
 sonne whom he receaueth. Perseuer ,,
 therefore in the correction layed vpon ,,
 you. God offereth hym selfe to you as ,,
 to his childre. For what childe is ther ,,
 whom the father correcteth not? ,,
 If you be out of correctiō, wherof all ,,
 his children are made partakers: then ,,
 are you bastardes, and not children. ,,
 All correction, for the present time ,,
 when it is suffered, seemeth vnplea: ,,
 sant and sorowfull: but yet after, it ,,
 bringeth forth the most quiet fruite of ,,
 peace, vnto them that are exercised ,,
 y^t. Wherefore strengthen vp ,,
 our wearie handes, & boled knees: ,,
 make waye to your feete: &c. That is, ,,
 the courage vnto you, and goe for: ,,
 ward valiantlye vnder the crosse ,,
 layed vpon you. This was the exhor: ,,
 tion of this holie captayne vnto
 his countrie men, souldyers of Iesus
 Christ, the Jewes.

Saint James the brother of our Iac. 5.
 Lorde

The exhortation
of saint
James.

Our Lord vseth an other exhortation in
 his Catholike epistle, to all Catho-
 likes, not much different from this.
 „ Be you therfore patient my brethren
 „ (sayeth he) untill the comminge of
 „ our Lord. Beholde, the husbandman
 „ expecteth for a tyme, the fruite of the
 „ earth, so precious vnto hym, bearing
 „ patientlie untill he may receaue the
 „ same in his season: be you therfore
 „ patient, and comfort your hartes, knowing
 „ that the comminge of our Lord willeth
 „ shortly drawe neere. Be not sadde
 „ and complaine not one of an other
 „ Beholde the Judge is euen at the doore
 „ gate. Take the prophetes for an example
 „ of labour and patience, which
 „ spake vnto vs in the name of God
 „ Beholde, we account them blessed
 „ which haue suffered: you haue heard
 „ of the sufferance of Job, and you haue
 „ seene the ende of our Lord with his
 „ you haue seene (I say) that our Lord
 „ is mercifull and full of compassion
 „ I might heere alleage many thinges
 „ more out of the scripture to the same
 „ purpose, for that the scripture is most
 „ copious heerin: and in verie deed
 „ it should all be melted, and poured
 „ out, it woulde yeelde vs nothing
 „ almoste, but touching the crosse, and
 „ patient bearing of tribulation in the same

lyfe. But I must ende, for that this chapter ysleth to be long, as the other before did: And therfore I will onelye, for my conclusion, set downe the confession, and moke excellent exhortatiō of old Mathathias, in the tyme of the cruell persecution of Antiochus against the Jewes. The storie is thus reported in the scripture.

1 Mac. 2
The confession & exhortation of Mathathias.

At that tyme the officers of Antiochus sayd vnto Mathathias: thou art a prince, and of greatest estate in this citie, adorned with children and brethren come thou therfore first, & doe the Kinges commaundement, as other men haue done in Iuda and Ierusalem, and thou and thy childre shalbe the kynges freends, & enriched with golde and siluer, and many thynges from him. Wherto Mathathias answered with a loude voyce: All nationz should obey Antiochus, & departe from the obedience of the lawes of their auncestours: yet I, and my children, and brethren will followe the lawes of our fathers, Let God be mercifull vnto vs at his pleasure, &c. And the dayes came of Mathathias his deathe, and then he sayd vnto his children: Now is the tyme that pryde is in her strength. Now is the time of chastisement to

wardes

wardes vs: of euerſion and indigna-
 tion come. Now therfore (o children
 be you zealous in the lawe of God
 yeeld vp your lyues for the testamen-
 of your fathers: remeber the workes
 of your auncestours, what they haue
 done in their generatiōs, and so shal
 you receaue greate glorie, & eternal
 name. **U**as not Abraham found
 Gen. 12. faythfull in tyme of temptation, and
 Gen. 48. it was reputed vnto him for iustice
 Nu. 25. Joseph in tyme of his distresse, kept
 gods commaundementes, and was
 made Lorde ouer all Egypt. Whinee
 our father, for his zeale towardes the
 lawe of God, receaued the testamen-
 of an euerlastinge preeſthode. Joshua
 Iosue. 1. for that he fulfilled godes word
 Iud. 14 was made a captayne ouer all Israe-
 " Caleb for that he testified in the
 " church, receaued an inheritance
 2. Re. 2. David for his mercye obteyned the
 4. Re. 2. seat of an eternall kyngdome. Elias
 " for that he was zealous in zeale
 " the lawe, was taken vp to heauen
 Dan. 3. Ananias Azarias & Misael throug-
 " their beleefe, were deliuered from
 " the flame of the fire. Daniel for his
 Dan. 9. simplicitie was deliuered from the
 mouth of lions. And so doe you run
 ouer, by cogitation, all generations
 and you shall see that all those that

hope in God shall not be vanquished. „
 And doe you not feare the wordes of „
 a sinfull mā: for his glorie is nothing „
 is but dunge and wormes: to day „
 he is great and exalted, & to morow „
 he shall not be fownde: for he shall „
 returne vnto his earth agayne, and „
 all his fond cogitations shall perishe. „
 Therefore take courage vnto you „
 my childzen) and playe the men in „
 the lawe of God. For therein shalbe „
 your honour and glorie. Hitherto are „
 the wordes of scripture, which shall „
 suffice, for the ende of this chapter. „



Of the third impediment that letteth
 men from resolution: which is,
 the loue of the worlde.

C H A P. 3.

AS the two impedimentes
 remoued before, be in-
 dede great stales to many
 men from the resolution
 we talke of: so this that
 I take in hande, is not onlie of
 selfe a stronge impediment, but
 also a greate cause & cōmon grounde
 (as it were) to all the other impedi-
 mentes

mentes that be. For yf a man could
 touche the verie pulse of all those,
 who refuse, or neglect, or differre this
 resolution: he should finde the founda-
 tion therof to be the loue of this
 world, whatsoeuer other excuse they
 pretended besides. The noble men of
 Jewrie, pretended, feare to be the
 cause, why they could not resolute, to
 confesse Christ openlie: but S. Iohn
 that felt their pulse, vttereth the true
 cause to haue bene, for that they
 loued the glorie of men, more than
 the glorie of God. Demas that forsooke
 S. Paul in his bandes, euen a
 little before his death, pretended another
 cause of his departure to Thessalonica,
 but S. Paul sayeth it was quia diligebat hoc seculum: For that he
 loued this world. So that this is a
 generall and vniuersall impediment
 and more in deede dispersed, than
 outwardly appeareth: for that it
 bringeth forth the diuers other excu-
 ses, thereby to couer her selfe in many
 men.

Mat. 13.

Marc. 4.

Luc. 8.

This may be confirmed by the
 most excellent parable of Christ, re-
 corded by thre Euangelistes, of
 the three sortes of men which are
 be damned, and the three causes
 their damnation: wherof the third

and last, & moſte generall (includinge
as it were both the reſt) is the loue of
this world. For the firſt ſorte of men,
are compared to a high waye, where
all ſeed of iſe that is ſowen, ether
withereſe preſentlie, or els is eaten
up by the byrdes of the ayer: that is
as Chriſt expoundeth it) by the
druill in careles men, that contemne
whatſoeuer is ſayd vnto them: as in:
adels heretikes, and other ſuch obſti-
nate and contemptuous people. The
ſecond ſorte are compared to rockye
groundes, in which, for lacke of depe
roote, the ſeed cōtinueth not: wherby
are ſignified, light & vncōſtant men,
that now choppe in, and now runne
out: now are feruent, and by and by,
they colde againe: and ſo in tyme of
temptation, they are gone. The third
ſorte are compared to a feeld, where
the ſeed groweth vp, but yet there are
many thornes on the ſame (which
Chriſt expoundeth to be the cares,
troubles, miſeries, and deceyuable
vanities of this lyfe) as the good
borne is choked vp, & bringeth forth
no fruite. By which laſt wordes
our Sauour ſignifieth, that wher-
euer the doctrine of Chriſt groweth
up, & yet bringeth not forth due fruit:
that is, wherſoeuer it is receaued,

The ex-
poſition
of the pa-
rable of
the ſeed.

and embraced (as it is amonge all Christians) & yet bringeth not forth good lyfe: there the cause is , for that it is choked with the vanities of this world.

This importance
of this
parable.
Mat. 13.

This is a parable of maruailous greate importance as may appeare both for that Christ after the recital therof, cryed out with a loude voyce He that hath eares to heare , let hym heare: As also , for that he expounded it hym selfe in secrete onelie to his Disciples: And principallie , for that befoze the exposition therof , he vsed such a solemne preface : sayeing, to you it is geuen to knowe the mysteries of the kyngdome of heauen , but to others not: for that they seynge doe not see , and hearinge doe not heare , nor vnderstand. Wherby Christ signifieth, that the vnderstandinge of this parable, among others is of singular importance , for conceainge the true mysteries of the kyngdome of heauen: and that many are blinde , which seeme to see : and many deafe and ignorant, that seeme to heare and knowe : for that they vnderstand not well the mysteries of this parable. For which cause also Christ maketh this conclusion befoze he beginneth to expounde the parable.

ble. Happie are your eyes that see , & blessed are your eares that heare after which wordes , he beginneth his exposition with this admonition : Vos ergo audite parabolam: Doe you therfore heare and vnderstand this parable.

And for that this parable doth contayne & touch so much in deedes, as may or needeth be sayed , for removing of this greate & dangerous impedimēt, of worldly loue: I meane to staye my selfe onelie vpon the explication therof in this place, and will declare the force and truthe of certayne wordes heere vttered by Christ, of the worlde and worldlie pleasures : and for some order and methodes sake , I will drawe all to these six pointes foloweinge.

First how and in what sense all the world and commodities therof are vanities, and of no bairie, (as Christ heere signifieth) and consequently, ought not to be an impediment, to let vs from so great a matter, as the kyngdome of heauen and ruinge of God is.

Secondlie how they are not onelie vanities and tryfles in them selues, but also, Deceptiōs, as Christ saileth, that is, deceytes, not performinge to in deedes, those litle tryfles which they

I.
The pa
tes of
this cha
pter.

they doe promiffe.

3. Thyrdlie, how they are spine, that is, prickinge thornes, as Chrift fayeth, though they seeme to worlde men to be most sweet and pleasant.

4. Flowertylie how they are ærumne that is, myseries and afflictions, as also Chrifts wordes are.

Fyue thlie, quomodo suffocant, how they strangle or choke vs, as Chrift affirmeth.

6. Sixthelie, how we may vse them notwithstanding without these daunces, and euills, and to our great comfort, gayne, and preferment.

- I. And touchinge the first, I do not see how it may be better proued that all the pleasures and goodly shewes of this world are vanities, as Chrift heere sayeth: than to alleaue the testimonie of one, which hath proued them all: that is of one which speaketh not of speculation, but of his owne prooffe and practise: And this is kynge Salomon: of whom the scripture reporteth wonderfull matters, touching his peace, prosperitie, riches, and glorie, in this world: that, all the kynges of the earth desired to see his face, for his wisdom and renowned felicitie: that all the princes lyuinge besides, were neuer

The first parte: how all the world is vanitie.

2. Par. 9.

The wordlie prosperitie of King Salomon.

lyke hym in wealth: that he had six
 hundred, sixtie & six talents of golde
 (which is an infinite summe) brought
 hym in yecelle, besides all other that
 he had from the Kynges of Arabia,
 and other princes: that siluer was as
 plentifull with hym as heapes of
 stones, and not esteemed, for the
 greate store, and aboundance he had
 therof: that his plate and Jewelles
 had no ende: that his seat of maiestie
 with stooles, & lyons to beare it vp, &
 other furniture, was of golde, pas-
 singe all other kyngely seates in the
 worlde: that his pretious apparell,
 and armour were infinite: that he
 had all the Kynges, from the riuer of
 the Philistians, vnto Egypt, to serue
 hym: that he had fortie thousand
 horses in his stables: to ride, & twelue
 thousand chariottes, with horses and
 other furniture, redye to them: for
 his vse: that he had two hundred
 heapes of golde, borne before hym,
 and six hundred crownes of golde,
 bestowed in euery speare: as also
 three hundred buckeiers, and three
 hundred crownes of golde, bestowed
 in the guyldinge of euery buckler:
 that he spent euery daye in his house,
 thousand, nyne hundred, thirtie &
 euen quarters of meale, and flower:

thirtie.

30. Ceri
fimiz:
& 60. co-
ri farinz
& euerie
coras is.
91. quar-
ters and
odde.

3. Re. 1 1

Eccle. 1.

In cap. 1.
Eccle. 1.

Salamons
layeing
of hym
selfe.
Eccle. 1.

Cap. 2.

thirtie oren: with a hūdzred wethers
beside all other fleshe : that he had
seuen hundred wines , as queenes
& thre hūdzred other, as concubines.
All this , and much more doth scrip-
ture report of Salomons worldly
wealth, wisdom, riches, and prosper-
citie: which he hauinge tasted , and
blessed to his fill, pronounced yet at the
last, this sentence, of it all: Vanitas va-
nitatum & omnia vanitas: Vanitie of va-
nities, and all is vanitie: by vanitie
of vanities meaninge, (as S. Hierome
interpreteth) the greatenelle of this
vanitie, aboue all other vanities that
may be deuised.

Neither onelie doth Salomon
affirme this thinge, but doth proue it
also by examples of hym selfe. I haue
bene kynge of Israel in Ierusalem
, (saith he ,) and I purposed with my
selfe , to seeke out by wisdom all
thinges: And I haue seene that all
vnder the sunne, are meere vanities
and affliction of spirit. I sayd in my
harte , I will goe and abounde in
delightes , & in euery pleasure that
may be had: and I sawe , that this
was also vanitie. I toke great wo-
rke in hande, buylded houses to my selfe
planted vineyardes, made orchardes
and gardens, and beset them with all
kynde

bynde of trees: I made me fyshe ponds: 3
 I made me water my trees: I possessed 3
 I had seruantes and handmaydes, and had 3
 I had a great familie, great herdes of cat- 3
 I had, aboue any that euer were before 3
 I was in Ierusalē: I gathered together 3
 I had golde and siluer, the riches of kinges 3
 I had and prouinces: I appointed to my 3
 I had selfe singars, both men and women, 3
 I had which are the delytes of the chyl- 3
 I had dren of men: fine cuppes also to drinke 3
 I had wyne with all: and whatsoeuer my 3
 I had eyes did desire, I denied it not vnto 3
 I had them: nether did I let my hatte from 3
 I had to singe any pleasure, to delight it 3
 I had selfe in these thinges which I had 3
 I had prepared: And when I turned my 3
 I had selfe to all that my handes had made, 3
 I had and to all the laboures, wherein I 3
 I had had taken such paines and sweate: 3
 I had I sawe in them all, vanitie, & affliction 3
 I had of the mynde. 3

This is the testimonie of Salomō,
 I had spō his owne profe, in these matters:
 I had yf he had spoken it vpon his wise-
 I had some onely (being such as yt was:)
 I had we ought to beleene hym: but much
 I had more, seyng he affirmeth yt, of his
 I had owne experience. But yet, yf any man
 I had be not moued with thys: let vs bring
 I had yet an other wytnesse out of the
 I had new testament, and such a one, as
 I had was

1. Ioh. 2

Three ge
nerall
pointes of
vwordlie
vanities.

was pryue to the opinion of Christ
heerein: that is S. Iohn the Euang
gelist, whose wordes are these: Doe
not loue the world, nor those thinges
that are in the world: yf any man
loue the world: the loue of god the
father, ys not in hym. For that, al
which is in the world, is ether concu
piscence of the fleshe, or concupiscēce
of the eyes, or pryde of lyfe. In which
wordes S. Iohn, besyde his threates
agaynst such as loue and folow the
world, reduceth all the vanities ther
of, vnto thre generall pointes of
braunches: that is, to concupiscence
of the fleshe (wherein he comprehē
deth all carnall pleasures,) to concu
piscēce of the eyes, (wherein he con
tayneth, all matters of riches:) and
to pryde of lyfe, wherby he signifieth
the humour, and disease of wordly
ambition. These then are the thre
generall and principall vanities of
this lyfe, wherein wordlye men doe
wearie out them selues: Ambition
couetousnes, and carnall pleasure
wherunto all other vanities are ad
dressed, as to theyr superiours, And
therfore it shall not be amisse to con
sider of these thre, in this place.

ain glo
c.

And first to Ambition or pryde of
lyfe, belongeth vainglorie: that is a

cert

Certaine disordinate desire to be well
 thought of, well spoken of, prayſed
 and glorified of men: and this is as
 greate a vanitie, (though yt be com-
 mon to many) as yf a man should
 runne vp & doun the Areetes, after a
 fether, flyeing in the ayer, tossed hy-
 ther and thither, with the blaſes of
 infinite mennes mouthes. For, as
 this man might wearie out hym selfe
 before he gat the thing which he so-
 uowed, and yet when he had yt, he had
 gotten but a fether: so a vainglorious
 man maye labour a good whyle, be-
 fore he attaine to the prayſe wich he
 desireth: and whē he hath it, it is not
 worthe thre chypes, being but the
 breathe of a fewe mennes mouthes,
 that altereth vpon euery lyght occa-
 sion, and now maketh hym greate,
 nowe litle, now nothing at all. Christ
 hym selfe may be an example of this:
 who was tossed to & fro in the speech
 of men: some sayd he was a Sama-
 ritane, and had the deuill: other sayd
 he was a prophet: other saide he could
 not be a prophet, or of God: for that
 he kept not the Sabbath daye: others
 asked, yf he were not of God, how he
 coulde doe so many miracles: So that
 there was a schisme or diuision amōge
 them, aboute this matter, as S. Iohn
 affir-

Mat. 27
 Ioh. 8.

Mat. 2
 Mat. 1
 Mat. 2

affirmeth. Finallie, vpon Palme sun-
 Luc. 23. daye, they receaued hym into Hieru-
 salē, with triumphe of hofanna, casting
 their apparrell vnder his feete. But
 the thursedaye, and frydaye next en-
 sueing, they cited, Crucifige againe
 hym, and preferred the lyfe of Barra-
 bas, a wicked murderer, before his.

Now my freend, yf they delt thus
 with Christ, which was a better man
 than euer thou wilt be: and dyd mo-
 glorious miracles, thā euer thou wilt
 doe, to purchase thee name & honour
 with the people: why doest thou so la-
 bour, and beate thy selfe about the
 vanitie of vaine glorie? why doest thou
 cast thy trauailes into the wynde of
 mens mouthes? why doest thou put
 thy riches in the hyppes of mutable
 men, where every flatterer may robbe
 thee of them? hast thou no better
 cheeste to locke the vp in? S. Pauli was
 1. Co. 4. of an other mynde, when he sayde: I
 esteeme litle to be iudged of you, or
 of the daye of man. And he had reason
 surely. For what careth he that rumo-
 neth at tyme, yf the ignorant people
 geue sentence against hym, so the Iudges
 geue yt with hym? If the blind
 man, in the waye to Hiericho, had de-
 pended of the lyking and approbation
 of the goers bye: he had neuer recea-
 ued

ed the benefit of his sight: for that,
 they dissuaded hym from runnyng, &
 sayeing so vehemently after Christ.
 It is a miserable thyng for a man to
 be a wyndemill, which maketh no
 weale, but according as the blast en-
 dureth. If the gale be strong, he scour-
 eth about lustelye. But yf the winde
 make: he relenteth presentlie. So,
 sayse the baynglorious man, and
 make hym runne: yf he feele not
 the gale blowe, he is out of harte: he
 lyke the Babilonians, who, with a
 sleete sweete musike were made to Dan. 3.
 dooze any thing whatsoeuer.

The scripture sayth moste truelye, Pro. 27.
 as siluer is tryed in the fyre by blo-
 winge to it, so is a man tryed in the
 mouth of hym that prayseth. For as
 siluer, yf it be good, taketh no hurt
 thereby, but yf it be euill, it goeth all
 to fume: so a vaine man, by prayse
 and commendation. How many haue
 bene seene puffed vp with wennes-
 sayes, and almoſte put beside them-
 selues, for loye thereof: and yet after-
 wards brought downe, with a con-
 ſtable wynde, and dzyuen full neare
 desperation by contempt: how
 many doe we see daylie (as the pro-
 phet did in his dayes) commended
 for their synnes, and blessed in their
 wic-

- wickednes? how many palpable and intolerable flateries doe we heare both vsed, and accepted daylie, & no man crieth with good kynz Dauid awaye with this oyle, and oyntment of sinners, let it not come vpon my heade? Is not all this vanitie? Is it not madnes, as the scripture calleth it? The glorious Angels in heauen seeke no honour vnto thē selues, but all vnto God: and thou poore worme of the earth desirest to be glorified the foure and twentie elders in the Apo. 4. Apocalips tooke of their crownes, and cast thē at the feete of the lambe: and thou wouldest pulcke, fortie from the lambe to thy selfe, if thou couldest. A fond creature: how truele sayeth the Psal. 143 prophet, homo vanitati similis factus est. A man is made like vnto vanitie: that is, lyke vnto his owne vanitie: as light as the very vanities thē selues which he foloweth. And yet the wise man more expresselie, In vanitate sua apenditur peccator, the sinner is weighed in his vanitie that is, by the vanitie which he foloweth is seene how light and bayne a sinner is.

VWorld-
lie ho-
nour, and
promo-
tion.

The second vanitie that becometh to Ambitiō, is desire of worldlie honour, dignitie and promotion. And this is a greate matter in the sight of a world

and worlde man: this is a Jewell of
 great price, and worthe to be bought,
 not with any labour trauaile, or
 with whatsoeuer. The loue of this,
 hath led the great men, that were
 Christians in Iurte, from confessing
 Christ openly. The loue of this, Ioh. 11.
 hath led pilat from delyueringe Iesus,
 accordinge as in conscience he sawe Ioh. 19.
 he was bounde. The loue of this, let-
 teth Agrippa, & festus, from makynge
 them selues Christians, albeit they Act. 26.
 seemed Pauls doctrine to be true.
 The loue of this, letteth infinite men
 shy from embrasinge the meanes
 of their saluation. But (alas) these
 men doe not see the vanitie hereof S.
 Paul sayth not without iust cause,
Stultitia esse pueri sensibus, be you not
 children in vnderstandinge. It is the
 1. Co. 14.
 wisdom of children, to esteeme more
 a paynted bable, than of a riche
 Jewell: and such is the paynted dig-
 nite of this worlde: gotten with
 much labour, maintayned with great
 expences, and lost with intolerable
 griefe and sorow. For better concea-
 ling wherof, ponder a litle with thy
 selfe (gentle reader) any state of dig-
 nite that thou wouldest desire: and
 thinke how many haue had that be-
 gotten thee. Remembre how they moued
 vp

vp, and how they descended downe
 agayne: and Imagine with thy selfe
 which was greater, ether the ioye in
 gettinge, or the sorowe in leeing it.
 Where are now all these Empe-
 rours, these kynges, these princes
 and prelates, which reioyced so much
 once, at their owne aduancement
 where are they now, I saye? who
 talketh, or thinketh of them? are they
 not forgotten, and cast into the
 graues, long agoe? And doe not me-
 boldelye walke ouer their heade
 nowe, whose faces might not be looke
 on, without feare, in this worlde
 what then haue their dignities done
 them good?

The va-
 nitie of
 vworldlie
 honour.

It is a woundeful thinge to con-
 sider the vanitie of this worldlie ho-
 nour. It is like a mans owne shadow
 which the more a man runneth after
 the more it flyeth: & when he flyeth
 from it, it foloweth him agayne: and
 the onely waye to catche it, is to fa-
 llow downe to the grounde vpon it. &
 we see, that those men which desire
 honour in this worlde, are now for-
 gotten: and those which most floure-
 ish from it, and cast them selues lowest
 of all men, by humilitie: are now most
 of all honoured: honoured (I saye)
 most, euen by the world it selfe, who

enem

enemies they were, while they liued.
 For who is honoured more now, who
 is more commended, and remembred,
 than S. Paul, and his like, which so
 much despised wordlie honour in
 his lyfe, according to the sayeing of
 the prophet, thy freendes (o Lorde) Psa. 138.
 are to too much honored? Most vaine
 then is the pursuete of this word:
 the honour and promotion: seying it
 whether contenteth the mynde, nor con-
 tinueth with the possessor, nor is
 void of great daungers both in this
 lyfe & in the lyfe to come according
 to the sayeing of scripture, those se-
 vere iudgemēt shalbe vled vpon those
 that are ouer other: the meane man
 shall obtayne mercie: but the greate Sap. 6.
 and stronge shall suffer tormentes
 stronglye.

The third vanitie that belongeth
 to ambition or pride of lyfe, is nobi-
 litye of flesh, & bloode: a greate pearle
 in the eye of the worlde: but in deede
 in it selfe, and in the sight of God, a
 heere trifle & vanitie. Which hoile
 Job well vnderstood, when he wrote Job. 17
 these wordes: I sayde vnto rotten-
 nesse, thou art my father: and vnto
 wormes, you are my mother & sisters.
 He that will beholde the gentrie of
 his auncestours: Let him looke into
 their

The va-
 nitye of
 vworldlie
 nobilitie.

their graues, and see whether it
saith truely or no. True nobilitie
neuer begonne but by vertue: & the
foze, as it is a testimonie of vertue
the predecessours: so is it an other
vertue vnto the successours. And
which holdeth the name thereof
descent, without vertue, is a mee
mōster, in respect of his auncetours
for that, he breaketh the limites
the nature of nobilitie. Of which sort
of men, God sayeth by one prophete
Ose. 9. they are made abominable, euen
the thinges which they loue: the
glorie is from theyr natiuitie, from
the bellye, and from their conceit

It is a miserable vanitie, to ge
begge credit of deade men, when
we deserue none our selues: to seeke
vp olde titles of honour from our
auncetours, we beyng vtterly vn
capeable thereof, by our owne base man
ners and behauyour. Christ cleare
confounded this vanitie, when he
descended him selfe of the greatest nobilitie,
that euer was in this world,
& besides that, being also the sonne
of God: yet called he him selfe
Math. 8. vanitie, the sonne of man: That is, the
20. 24. sonne of the virgine Marie (for other
26. wyse he was no sonne of man) and
Ioh. 10. further than this also, called him
selfe

selfe a shepheard, which in the world
 is a name of contempt. He sought not
 up this and that olde title of honour,
 to furnishe his stile withall, as our
 men doe. Nether, when he had to
 make a kyng first in Israell, dyd he
 keeke out the auncientest bloode: but
 I.Re.9.
 ooke Saul, of the basest tribe of the
 Jewes: and after him, Dauid the
 I.Re.16
 pooorest shephearde of all his bree-
 thren. And when he came into the
 Math.4:
 world: he sought not out the noblest
 Psal.44.
 men to make princes of the earth:
 I.Co.1.
 that is, to make Apostles: but tooke
 of the pooorest, and simplest, therby
 to confound (as one of them sayeth)
 the foolishhe vanitie of this world: in
 making so great account of the pree-
 minence of a litle fleshe and bloode,
 in this lyfe.

The fourth vanitie that belongeth
 to ambitio, or pride of lyfe, is worldly
 wisdome, wherof the Apostle sayeth:
 The wisdome of this world is folye
 I.Co.3.
 with God. If it be folie, then greate
 vanitie (no doubt) to delight so in
 it, as men doe. It is a straunge thing
 to see, how cōtrarie the Judgemētes
 of God are to the Judgements of
 men. The people of Israell wolde nee-
 des haue a kyng (as I haue sayd:)
 and they thought God woulde haue
 geuen

The va-
 nitie of
 worldly
 wisdome

Parson

geuen them presentlie some great mightie prince to rule ouer them: but he chose out a poore felowe, the
 1. Re. 9. sought asses aboute the countrey. After that, whē God woulde displea-
 this man agayne for his sinnes: he sent Samuel to anoynt one of Iſa-
 his sonnes: and being come to the house, Iſay brought forth his elde-
 1. Re. 16 sonne, Eliab, a lustie taule fellowe thinkyng hym in deed most fytte to gouerne: but God answered, respect not his countenance, nor hys taule of personage: for I haue relected him: nor doe I iudge according to the countenance of man. After that, Iſay brought in his second sonne, Amadab: and after him, Samma, and the rest, vntill he had shewed hym the yu-
 uen of his sonnes: All which being refused by Samuel, they matuayled and sayde, there was no moe left but onelye a litle reade headed boye, that kept the sheepe, called Dauid: whiche Samuel caused to be sent for. And as sone as he came in sight: God sayd to Samuel, this is the man that I haue chosen.

When the Messias was promysed vnto the Jewes to be a king: they Imagined presentlie accordinge to their worldye wisdom, that he shoul

should be some great prince: & ther-
 fore they refused Christ, that came in
 pouertie. James and John being yet
 but carnall, seinge the Samaritanes
 contemptuously to refuse Christes
 disciples sent to them, & knoweing
 what Christ was, thought straight-
 waye, that he must in reuenge, haue
 called downe fire from heauen to
 consume them: But Christ rebuked
 them, saying, you knowe not of what
 spirit you are. The Apostles prea-
 chinge the crosse, and necessitie of
 sufferinge, to the wyse Gentiles, and
 philosophers, were thought present-
 ly fooles for their labours. Festus, the
 Emperours lieutenant, hearing paul
 speake so much of abandoninge
 the worlde, and foloweinge Christ,
 sayd, he was madde. Finallie, this is
 the fashion of all worldlie wyse men:
 to condemne the wisdome of Christ,
 and of his saints. For so the holye
 scripture reporteth, of their owne
 confession, beinge now in place of
 torment: *nos incensati vitam illorum* Sap. 5.
timabamus insaniam, we fond men,
 deemed the liues of Saintes as
 madnes. Wherefore, this is also
 great vanitie (as I haue sayde) to
 take such account of worldlie
 wisdom: which is not onely folye,
 but

we shall come to enioye his beautie full presence, wherof now all creatures doe take theyr beautie?

If we woulde exercise our selues in these maner of cogitations: we might easlye keepe our hartes pure and vnspotted before God, in beholding the beautie of his creatures. But for that we vse not this passage from the creature to the creator: but do rest ouerly in the eternall appearance of a deceytfull face: letting goe the brydle to foule cogitations, & setting willfully on fyre our owne concupiscence: hence is it, that infinite men doe peryshe dayly by occasion of the fond vanitie. I call it fond, for that euerie chylde may discerne the deceytfull & vanitie therof. For take the faire face in the world, wherewith infinite folishe men fall in loue, by the sight thereof: & rase it ouer but with a little scratche, and all the matter of loue is gone: let there come but an Ague, all this goodly beautie is destroyed: let the soule departe but one halfe houre from the bodye, & this louing face is vglye to looke on: let yt ly but two dayes in the graue, & that which were so hote in loue with you before, will scarce abyde to behold yt, or come neare yt. And yt none

those things happen vnto yt : yet quicklie cometh on olde age, which riueth the skinne, draweth in the eyes, setteth out the teeth, and so disfigureth the whole visage, as yt becometh more contemptible now, than it was beautifull & alluringe before. And what then can be more bayne than this? What more madnesse, than either to take pride of it, yf I see it in my selfe: or to endaunger my soule for yt, yf I see it in others?

The sixthe vanitie belonging to pryde of lyfe, is the glorie of fyne apparell : against which the scripture sayth, In vestitu ne gloriaris vnquā. See thou neuer take glorie in apparell. Of all vanities this is the greatest, which we see so common among men of this worlde. If Adam had neuer fallen : we had neuer vsed apparell. For that apparell was deuised to couer our shame of nakednes, & other infirmities contracted by that fall. Wherefore, we that take pryde and glory in apparell, doe as much as yf a beggar should glorie and take pride of the olde cloutes that do couer his sores. S. Paul sayd vnto a byshope, If we haue wherewithall to couer our shames, let vs be content. And Christ touched deeplie the daunger of nyce

S in appa:

The vanitie of apparell.
Eccl. 1. 1

1. Ti. 6

apparell, when he comended so much
S. Iohn Baptist for his austere attire
addinge for the contradictorie, Qu

Ma. 3. 11

mollibus vestiuntur in domibus regni sunt

Luc. 7.

They which are apparelled in soft
and delicate apparell, are in Kynges
couetes: In kynges courtes of this
world, but not in the kynges court of
heauen. For which cause in the de-
scription of the riche man Damned

Luc. 16.

This is not omitted by Christ: That
he was apparelled in purple & sylke

Gene. 3.

It is a wonderfull thinge to
consider the different procedinge of
God and the world heerin. God was
the first tailor that euer made appa-
rell in the world: & he made it for the
moste noble of all our auncestours
in paradise: and yet he made it but of
beasts skynnes. And S. Paul testifieth

Heb. 12

of the noblest saintes of the olde tes-
tament, that they were couered only
with goates skynnes, and with the
heares of Camelles. What vanitie is
it then, for vs, to be so curious in ap-
parell, & to take such, pryde therein
as we doe? we robbe, and spoyle all
creatures, almoste in the worlde, to

The ex-
treme va-
nities and
pouertie
of man.

couer our backes, and adorne our
bodies withall. Fro one, we take his
woolle: from an other his skynne: from
an other his furre: and from some
othe

other their verie excrementes, as the
silke, which is nothinge els, but the
excrementes of wormes. For content
with this, we come to fishes, and doe
begge of them certaine pearles to
hage about vs. We goe downe into
the grounde for golde and siluer: and
turne vp the sandes of the sea: for
pretious stones: & hauinge borrowed
all this of other creatures, we Jet
vp and downe, prouokinge men to
looke vpon vs: as yf all this nowe
were our owne. When the stone
shyneth vppon our fingar: we will
seeme (forsooth) therby to shyne.
When the siluer & silkes doe glyster
on our backes: we looke bigge, as yf
all that beautie came from vs. And so
(as the prophet sayeth,) we passe
ouer our dayes in vanitie, and doe
not perceauie our owne extreme folie.

The second generall braunch,
which S. Iohn appointeth, vnto the
vanitie of this lyfe, is concupiscence
of the eyes: wherunto the auncient
fathers haue referred all vanities of
riches, and wealth of this world. Of
this S. Paul writeth to Timothie:
Geue commaundement to the riche
men of this world, not to be highe
mynded, nor to put hope in the vn-
certaintie of their riches. The reason

S liij of

2.
Concu-
piscence
of the
eyes.

1. Ti. 6

Parsons

R

Pro. 11.

Sap. 5.

The vanitie and
perill of
worldlie
vvealth.

Psal. 77.

Sap. 3.

of which speeche is, vttered by the
 scripture, in an other place, when
 it sayeth: Riches shall not profit a
 man in the daye of reuenge. That is,
 at the daye of death: and Iudgemēt:
 which thinge, the riche men of this
 world, doe cōfesse thē selues, though
 to late, when they crye, diuitiarum
 instantia quid nobis contulit? what hath
 the brauerie of our riches profited
 vs? All which doth euidentlie declare
 the great vanitie of worldlie riches,
 which can doe the possessours no
 good at all, when he hath most need
 of their helpe. Riche men haue slept
 their sleepe, (sayth the prophet) and
 haue found nothing in their handes
 that is, riche men haue passed ouer
 this lyfe, as men doe passe ouer
 sleepe, imagininge thē selues to haue
 golden mountaines, and treasures
 and when they awake (at the daye
 of their death) they finde themselves
 to haue nothinge in their handes. For
 respect wherof, the prophet Baruch
 asketh this questiō: Where are they
 now, which heaped together gold
 and siluer, and which made no end
 of their scrapyng together? And he
 answereth hym selfe immediatlie
 Exterminati sunt, & ad inferos descenderunt
 They are now rooted out, and are
 gone

gone downe vnto hell. To lyke effect
sayth S. James. Now goe to, you Iac. 5.
riche men: weepe, and howle in your
miseries, that come vpon you: your
riches are rotten: and your golde &
siluer is rustie: and the rust therof
shall be in testimonie against you: it
shall feede on your fleshe as fire: you
haue hoarded vp wrath: for your
selues in the last daye.

If wealth of this world be not
so vaine, but also so perilous
as here it is affirmed: what vanitie
then is it for men to set their mindes
vpon it, as they doe? S. Paul sayeth
of hym selfe, that he esteemed it all
but as dunge. And he had great reason
surely to say so, seinge in deede they
are but dunge: that is, the verie ex-
crementes of the earth: and fownde
vnto in the moste barraine places
hereof: as they can tell which haue
dugge their mines. What a base
matter is this then for a man to tye
his loue vnto? God commaunded in
the olde law, that whatsoeuer dyd
goe with his breast vpon the ground,
should be vnto vs in abomination.
How much more then, a reasonable
man, that hath glewed his hart and
soule vnto a peece of earth: What
came in naked vnto this world, and
S v naked

naked we must goe forth agayne,
sayeth Job. The mille wheele stirreth
much aboute, and beateth it selfe fro
Daye to Daye, and yet at the yeres end
it is in the same place, as it was in
the begynninge so riche men, let the
toyle and labour what they can, yet
at their death must they be as poore
as at the first Daye wherein they

Iob. 27. were borne. When the riche man
,, dyeth (sayeth Job) he shall take no
,, thinge with hym, but shall close vp
,, his eyes, and finde nothinge. Pouer
,, tie shall laye handes vpon hym, and
,, a tempest shall oppresse hym in the
,, night: a burning wynde shall take
,, hym awaye, and a harte wynde shall
,, snatche hym from his place: it shall
,, rushe vpon hym: and shall not spare
,, hym: it shall bynde his handes vpon
,, hym, and shall hyffe ouer hym. For
,, that it seeth his place whether he
,, must goe.

,, The prophet Dauid in lykewyse
,, forewarneth vs of the same, in these
,, wordes: be not afeard whē thou seest
,, a man made riche, and the glorie of
,, his house multiplied. For when he
,, dyeth, he shall take nothinge with
,, him, nor shall his glorie descend to
,, the place whether he goeth: he shall
,, passe into the progenies of his aun-

cestours

restoures (that is, he shall goe to the
place where they are, who haue liued
as he hath done) and world without
end he shall see no more light.

All this and much more is spoken
by the holye ghoste, to signifie the
dangerous vanitie of worldlie wealth:
& the folie of those men, who labour
so much to procure the same, with the
eternal perill of their soules, as the
scripture assureth vs. If so many phi-
sitions, as I haue heere alleaged scrip-
tures, should agree together, that
such, or such meates were venemous
and perillsome: I thinke fewe would
geue the aduenture to eat them,
though otherwyle in taste they ap-
peared sweet, and pleasant. How the
cometh it to passe, that so manie ear-
nest admonitions of God him selfe,
can not staye vs from the loue of this
dangerous vanitie? Nolite cor appo-
nere, sayth God by the prophet: that
is, laye not your harte vnto the loue
of riches. Qui diligit aurum nō iustificabi-
tur, saith the wyse man: he that loueth
golde shall neuer be iustified. I am
angrie greatlie vpon riche nations,
sayeth God by zacharie. Christ sayth:
Amen dico vobis, quia diues difficile intra-
bit in regnum cælorum: Truelte I saye
vnto you, that a riche man shall hard-
lye.

- lie get into the kyngdome of heauen.
 Luc. 6. And agayne, wo be to you riche men,
 for that you haue receaued your consolation in this lyfe. Finallie S. Paul
 1. Ti. 6. saith generallie of all, and to all: they
 which wilbe riche, doe fall into tēp
 tatiō, & into the snaces of the deuill
 and into many vnprofitable & hurt
 full desires, which doe drowne men
 in destruction and perdition.

The pre-
 sence of
 wyfe and
 children
 refuted.

Can any thing in the worlde be
 spoken more effectuellie, to dissuade
 men from the loue of riches thā this
 must not heere now the couetous
 men, ether Denye God, or cōdēne the
 selues in their owne consciences? let
 them goe, and excuse them selues, by
 the pretence of wyfe an children, as
 they are wont: sayinge, they mean
 nothinge els, but to prouide for their
 sufficiencie. Doth Christ, or S. Paul
 admit this excuse? ought we so much
 to loue wyfe, or children, or other
 kynred, as to endaunger our soules
 for the same? what comfort may it be
 to an afflicted father in hell, to re-
 member, that by his meanes, his wyfe
 and children doe lyue wealthelie in
 earth: all this is vanitie (deate bro-
 ther) and meere Deceate of our spiri-
 tuall enemye. For within one momēt
 after we are dead, we shall care no

more for wyfe, childe, father, mother,
or brother, in this matter, than we
shall for a meere straunger: and one
penye geuen in almes while we liued
for gods sake, shall comfort vs more
at that daye, than thousandes of
poundes bestowed vpon our kynne,
for the naturall loue we beate vnto
our owne fleshe & bloode: The which,
I would to Christ worldye men dyd
consider: And then (no doubt) they
would neuer take suche care for
kyndred, as they doe: especiallie vpon
their death beddes: whence presentlie
they are to departe to that place,
where fleshe and bloode holdeth no
more priuilege: nor riches haue any
power to deliuer: but onelie such, as
were well bestowed in the seruice of
God, or geuen to the poore for his
names sake. And this shalbe sufficient
for this point of riches.

The third braunche of worldie vanities is called by S. Iohn concupiscence of the fleshe: which cōteyneth all pleasures and carnall recreations: as banquetting, laughing, playeing, and the lyke, wherewith our fleshe is much delighted in this kinde, there is a certaine measure to be allowed vnto the godlie, for the conuenient maintenance of their health: as also in

3.
Of the
vanitie
of worl
lie plea-
sures.

in riches it is not to be reprehended: yet, that all these worldlie solaces, are not onelie bayne, but also daungerous, in that excelle and abundance as worldlie men seeke and vse them appeareth playnelie by these wordes of Christ. Who be vnto you which

Ioh. 16. nowe doe laughe, for you shall

“ weepe. Who be vnto you that now

“ lyue in fylle, and satietie: for the tyme

“ shall come, when you shall suffer hun-

Ioh. 16. gar. And agayne, in S. Johns gospel

speaking to his Apostles, and by them

to all other, he sayth: you shall weep

and houle: but the world shall re-

ioyce: making it a signe distinctiu

betwene the good and the badde: that

the one shall mourne in this lyfe, and

the other reioyce, and make them sel-

ues merye.

Iob. 21.

The verye same dothe Job com

firme both of the one, & the other sorte

for of wordlinges he saythe: that the

solace them selues with all kynde of

“ Musicke, & doe passe ouer their dayes

“ in pleasure, & in a verie moment doe

“ goe doune into hell. But of the godly

Iob. 3. he saythe in his owne person: that

“ they sighe before they eate they

Iob. 9. breade. And in an other place: that

“ they feare all their workes, knowing

“ that God spareth not hym which

sendeth. The reaso whereof the wyse
man yet further expresteth, sayeing: Eccle. 9
That the workes of good men are in
the hādes of God: & no man knoweth
whether he be worthe of loue or ha-
tred, at gods handes: but all is kept
vncertayne for the tyme to come.
And olde Tobias insinuateth yet an Tob. 5.
other cause, when he sayth: What
loye can I haue or receaue, seing I syt
here in darkenes? Speaking litteral-
lie of his corporall blyndenes, but yet
meauinge it also to be vnderstoode
of spirituall, and internall dar-
kenes.

These are then the causes (beside VVhy
externall affliction which God often good m
sendeth) why the godlie doe lyue are sadde
more sadde and fearefull in this lyfe, in this
than wicked men doe, according to lyfe.
the counsaile of S. Paul: and why 1. Co. 2
also they sighe often and weepe, as 2. Cor. 7
Job and Christ doe affirme: for that Philip. 2
they remember often the Justice of Job. 3.
of God: theyr owne frayltie in sinning: Ioh. 16
the secrete iudgement of gods prede-
dination vncertaine to vs: the vale
of miserie and desolation, wherein
they lyue here: which made euen the
apostles to grone, as S. Paul saythe, Rom. 8
though they had lesse cause therof
than we. In respect whereof we are
wil:

Ephe. 4. willed to passe ouer this life in care
 Mat. 24. fullnes, watchefullnes, feare & trem
 2. Cor. 5 bling, and in respect wherof also, the
 & 7. wyseman saythe: It is better to go
 Eccl. 7. to the house of sorowe, than to the
 house of feasting. And againe. Where
 sadnes is, there is the hart of wyse
 men: but where myrthe is, there is
 the harte of fooles. Finallie, in re
 spect of this the scripture saythe
 Pro. 28. Beatus homo qui sepe est pavidus: Happi
 is the man which alwayes is feare
 full. Which is nothinge els, but that
 Mich. 6. which the holie ghoſte commaundet
 euery man, by Micheas the Prophet
 sollicitum ambulare cum deo: To walk
 carefull and diligēt with God, thyn
 kyng vppō his commaundementes
 how we keepe and obserue the same
 how we resist, and mortifie our mem
 bers vppō earth and the like: which
 cogitations, if they might haue place
 with vs, woulde cut of a greate deal
 of those wordlie pastimes, wherwith
 the careles sorte of synners are ouer
 whelmed. I meane of those good fe
 loushippes of eatings, drynkings
 laughings, syngings, disputings, and
 other such vanities that distract
 most.

Hereof, Christ gaue vs a most
 notable aduertisement, in that
 we

wept often: as at his natiuitie: at the
resuscitation of Lazarus: vpon Jer- Ioh. 10.
usalem and vpon the crosse. But he Luc. 19.
is neuer redde to haue laughte in all
his lyfe. Hereof also is his owne na-
tiuitie and death a signification:
which, beinge both in godes handes,
are appointed vnto vs, with sorowe
and greefe, as we see. But the middle
parte therof, that is, our lyfe, beinge
left in our owne handes (by godes
appointemēt:) we passe it ouer with
wayne Delightes, neuer thinkinge
whence we came, nor whether we
goe.

A wyse traualler passinge by his A 6 mil-
inne, though he see pleasant meates rude.
ffered him: yet he forbearerh, vpon
consideration of the price: and the
ourney he hath to make: and taketh
nothinge, but so much, as he
knoweth well, how to discharge, the
next morninge, at his departure. But
foole Layeth handes on euery deli-
cate bayte that is presented to his
sight: and playeth the prince, for a
light or two. Marie, when it cometh
to the reckeninge: he wisheth, that he
had liued, onelie with breade and
winke, rather than to be so troubled,
as he is, for the payment. The cus-
tome of godes churche is, to fast the
euen

euē of euery feast, and then to make merye the next daye that is, vpon the feastiual daye it selfe: which representeth the abstinent lyfe of good men in this world, therby to be merye in the world to come. But the fashion of the world is contrary: that is, to eat & drinke merilie first, at the tauerne. And after, to let the hoste bringe in his reckeninge. They eat, drinke, laughe: and the hoste, he skozeth by all in the meane space: And when the time cometh, that they must paye many a hart is sadde, that was pleasant befoze.

This the scripture affirmeth also
Pro. 14. of the pleasures of this world: *Risum et*
dolore miscebitur & extrema gaudij luctus
occupat: Laughter shall be myngled
with sorowe: and mourning shall
ensue at the hynder ende of myrt.
 The deuill, that playeth the hoste, in
 this world, and will serue you, with
 what delight or pleasure you desire
 writeth vp all in his booke: and at
 the daye of your departure, (that is,
 at your death) will he bringe thy
 whole reckening, & charge you with
 it all: and then shall folow that, which
 God promiseth to worldlings, which
 the prophet Amos: your mirth shall
 Tob. 2, turned into mourning and lamentation.

no: yea, and more than this, if you be not able to discharge the reckening: you may chaunce to heare that other dreadfull sentence of Christ, in the Apocalips, quantum in delitijs fuit, tātum date illi tormentum: Looke, how much he hath bene in his delights, so much torment doe you lay vpon him.

Apo. 18.

Wherefore, to conclude this point, & therewithall this first parte, touching vanities truelie may we saye with the prophet Dauid, of a worldlie minded man: Vniuersa vanitas hominis homo viuens: The lyfe of such men containeth all kynde of vanities: that is, vanitie in ambition, vanitie in riches, vanitie in pleasures, vanitie in all thinges which they moste esteeme. And therfore, I may well end with the wordes of God, by the prophet Esay, vā vobis, qui trahitis iniquitatem in funiculis vanitatis: Who te vnto you, which doe drawe wickednes in the ropes of vanitie. These ropes are those vanities of bainglorie, prynces, hon, dignitie, nobilitie, beautie, riches, delightes, and other befoze touched: which alwayes drawe with them some iniquitie and sinne. For which cause Dauid sayth vnto God: Thou hatest (o Lorde) obseruers of perfluous vanities. And the scripture

Psal. 38.

Esa. 59.

The ropes of vanitie.

Psal. 3.

Parsons R

4. R. c. 17

Psal. 39

2.

How
vworldlie
vanities
are also
deceyres

Mat. 13.

Gen. 29

Falſe
promiſes
of the
world.

ture reportinge the cause why God destroyed utterly the familie and lineage of Baasa kyng of Iſrael, ſaith it was, For that they had prouoked God in their vanities. And laſtly, for this cause the holy ghoſt pronounceth generallie of all men: Beatus vir qui non reſpexit in vanitates, & inſanias falſas: Blessed is that man, which hath not reſpected vanities, and the falſe madnes of this world.

Now come I then to the ſecond parte propoſed in this chapter: to ſhew how this world, with the commodities thereof, are not onelie benefites, but alſo deceites: as Chriſt teacheth them: for that in deede, they perſorme not vnto their folowers thoſe ydle vanities which they do promiſe. Wherin, the world may be compared to that wretched, and vngatefull deceyuer, Laban: who made poore Iacob to ſerue hym ſeauen yeeres for layze Rachell, and in the end deceyued hym with ſowle Leſſe. What falſe promiſes doth the world make daylie? to one it promiſeth longe lyfe and health: and cutteth hym off in the middeſt of his daies: to another it promiſeth great wealth and promotion: and after longe ſeruinge, perſormeth no parte thereof:

an other it promiseth great honoure
by large expences: but vnderhande it
casteth him into contempt, by begga-
rie: to an other it assureth great ad-
uancement by mariage: but yet ne-
uer geueth hym abilitie to come to
his desire. Goe you ouer the whole
world: beholde countreies: bewe pro-
uinces: looke into citie: hearken at
the doozes and windowes of priuate
houses, of princes palaces, of secreete
chambers: and you shall see, & heare
nothing, but lamentable complaintes:
one, for that he hath lost: an other,
for that he hath not wonne: a thyrd
for that he is not satisfied: tene thou-
sand, for that they are deceyued.

Can there be a greater deceite (for
examples sake) than to promise re-
uenge, and memorie, as the worlde
doth to her folowers: and yet to for-
get them as soone as they are deade?
who doth remember now one, of for-
ty thousand folowe felowes in this
worlde, captaines, souldiars, coun-
tymen, Dukes, Eries, Princes, Bre-
uites, and Emperours, kynges and
duenes, Lordes and ladyes: who re-
membzeth them (I saye?) who once
thinketh or speaketh of them now?
at least not theire memory perished with
theire sounde: as the prophet sayth:
did

The false
promises
of reno-
uance.

Parsons

R

Psal. 9. did not Job promise truelye, that
 Iob. 13. their remembrance shoulde be as alges
 Psal. 1. troden vnder foote? And Dauid: that
 they shoulde be as dust blowne abroad
 Ierom. in with the wynde? S. Paul the first he-
 vita Pau- remite hyd him selfe fower score and
 li here- tenne yeeres in a wyldernesse, with-
 minz. out knowing, or speakinge with any
 man, or once shewinge or reuealinge
 him selfe to the world: And yet now
 the world both remembreth, & hono-
 reth his memorie. But many a kyng
 and Emperour haue stryued and la-
 boured, all their lyfe, to be knowne in
 the world, and yet are now forgottē.
 A co n- So that the worlde is lyke, in this
 parison. pointe (as one saith) vnto a couetous
 and forgetfull hoste, who, if he see his
 olde gest come bye, in beggarlie estate
 all his money being spent: he maketh
 semblance not to knowe hym. And yet
 the gest meruaile thereat: and sayeth
 that he hath come often that waye
 and spent much money in the house.
 the other answereth: yt may be so, for
 there passe this waye so manye, as
 we vse not to keepe accompt therof.
 But, what is the waye to make this
 hoste to remembre you (saythe this
 Autho?) the waye is (saythe he) to
 vse hym euill as you passe by: beate
 hym well, or doe some other notable
 iniurie

inuarie vnto him (as Paul, and his
lyke did vnto the world:) and he will
remember you, as long as he lyueth,
and many tymes will talke of you,
when you are farre of from him.

Infinite are the deceytes, & disti-
nulations of the worlde: It seemeth
goodlye, fayre and gorgeous, in vtter
shew: but when it cometh to hādling,
it is nothinge but a fether: when it
cometh to sight, it is nothinge but a
shadow: when it cometh to weight, it
is nothing but smoke: whē it cometh
to openinge, it is nothinge but an
image of playster worke, full of olde
ragges & patches within. To knowe
the miseries of the worlde, you must
goe a litle out from it. For, as they
which walke in a myst, doe not see it
so well, as they which stand vpon a
hill from it: so seeth it, in discerning
the worlde: whose propertie is, to
deceyde them that come to it: to the
ende they may not see their owne
state euen as a Rauen, first of all
strieth out the poore shepes eyes,
to the end, she may not see the waye,
to escape from his tyrantie.

After the worlde hath once bereft
the worldyng, of his spirituall
sight, that he can iudge no longer, be-
twene good, and euill, vanitie, and
veritie:

VVhat
the de-
ceites
of the
vworld
are.

A simili-
tude.

Mat. 4.

3: Re. 12

Apo. 17

Iudic. 4.

veritie: the, it rocketh him a sleepe, a
 ease and pleasure: it byndeth hym
 sweetelle: it deceyueth him pleasant
 lie: it tormenteth him in great peace
 & rest: it hath a proude spirite streigh
 wayes, to place him in the pinnacle
 of greedie ambition, and there hence
 to shewe him all the dignities, and
 prefermentes of the world: it hath
 twentie false marchantes, to shewe
 him in the darke, the first and forme
 endes, of faire and pretious clothes
 Marie, he may not looke into the
 whole peeces, nor carie them to the
 light: It hath fower hundred false
 prophettes to flatter hym, as Achaz
 had, which must keepe him from the
 hearinge of Micheas his counsaile
 that is, fro the remorse of his owne
 conscience, which telleth him trueth
 It hath a thousand cunninge fishers
 to laye before him pleasant baytes
 but all furnished with daungerous
 hookes within: It hath infinite
 Trumpettes of Babilon, to offer him
 drinke in golden cuppes, but all ming
 gled with moste deadlie poison: It
 hath in euery doze an alluringe Fla
 hell, to entise him into the milke
 pleasures and delightes, but all haue
 their hammers and nayles in their
 handes, to murder him in the braine
 when

when he falleth a sleepe. It hath in
 euerie corner, a flattering Iobab, to 2. Re. 20
 embrace with one arme, and kill with
 the other: A false Judas, to geue a Luc. 22.
 kisse, & therewith to betraye. Finallie
 it hath all the deceites, all the dissi-
 mulations, all the flatteries, all the
 reasons, that possible may be de-
 uised. It hateth them, that loue yt:
 receyue thē, that trust it: afflicteth
 thē that serue yt: reprocheth thē, that
 honour it: damneth thē, that folowe
 it: and moſte of all forgetteth them,
 that labour and trauaile moſte for
 it. And to be bzeefe in this matter,
 doe you what you can for this world,
 and loue it, and adore it, as much as
 you will: yet in the ende, you shall
 finde it a right Abal: who after
 many benefits receyued from Dauid,
 yet when Dauid came to haue neede
 of hym, he answered, who is Dauid?
 who is the sonne of Iſay, that I
 should knowe him? vpon greate cause 1. Re. 52
 when sayd the prophet Dauid, O you
 children of men, howe long will you
 be so dull harted? Why doe you loue
 vanitie, and seeke after a lye? He cal- Psal. 4.
 leth the world, not a lyar, but a lie it
 is: for the exceeding great fraude,
 and deceit, which it vseth.

The thirde name or propertie that 3.

A

Christ

How
pleasures
of the
worlde
are thorn-
es.

Hom. 15
in euang.

Eccle. 1.
2.3.4.

Christ ascribeth vnto the pleasures
riches of the world is, that they are
thornes: of which, S. Gregorie wri-
teth thus, who euer woulde haue be-
leeued me yf I had called riches thorn-
es, as Christ heere doth, saying thorn-
es doe prick, and riches are so plea-
sant? And yet surely they are thorn-
es, for that, with the prickles of the
carefull cogitations, they teare, and
make bloodye the myndes of world-
men. By which wordes, this holie scrip-
ture signifieth, that euen, as a man
naked bodye, tossed & tumbled among
many thornes, can not be but much
rent and torne, & made bloudie with
the prickles therof: so a worldly man
soule beaten with the cares and cog-
itations of this lyfe, can not but be
vexed with restles pricking of the
same, and wounded also with many
temptations of sinne, which doe oc-
curre. This doth Salomon (in the
places before alleged) signifie, when
he doth not onely call the riches and
pleasures of this world, vanities
vanities, that is, the greatest vanities
of all other vanities: but also afflic-
tion of spirite: Warning vs to vnder-
stand, that where these vanities are
and the loue of them once entered
there is no more the peace of Bo-

which passeth all vnderstandinge: Phil. 4.
 there is no longer rest, or quiet of
 mynde: but warre of desires: vexatiō
 of thoughtes: tribulation of feares:
 prickings of cares, vnquietnes of
 soule: which is in deede a moste mis-
 erable and pityfull affliction of spirite.

And the reason hereof is, that as A com-
parison.
 a clocke can neuer stand still from
 runnyng, so long as the peazes doe
 hang therat: so a worldlie man, ha-
 ving infinite cares, cogitations, and
 anxieties hanginge vpon his minde,
 as peazes vpon the clocke, can neuer
 haue rest, or repose daye or night, but
 is inforced to beate his braines, whē
 other men sleepe, for the compassinge
 of those trifles, where with he is in-
 combred. Oh, how many riche men in
 the world do feeble to be true, that I
 now saye: how many ambitious men
 doe proue it daylie, and yet, will not
 deliuer them selues, out of the same?

Of all the plagues sent vnto Exod. 8
 Egypt, that of the flies was one of
 the most troublesome, & fastidious.
 For, they neuer suffered men to rest:
 but the more they were beaten of, the
 more they came vpon them. So, of all
 the miseries, and vexatiōs, that God
 layeth vpon worldlinges, this is not
 the least, to be tormented with the
 cares

cares of that, which they esteeme
 their greatest felicitie: and can not
 beat them of, by any meanes they can
 deuise: They runne vpon them in the
 morninge, as sone as they awake
 they accompanie them in the daye
 they forsake them not at night: they
 folow them to bedde: they let them
 from their sleepe: they afflict them
 their dreames: and finally, they are
 those importune and vnmmercifull
 Iere. 16. rantes, which God threatneth
 wicked men, by Ieremie the prophete
 qui nocte ac die non dabunt requiem, which
 shall geue them no rest, eyther by
 daye or night. And the cause hereof
 which God alleageth in the same
 chapter, is, quia abstuli pacem meam a
 populo isto (dicit dominus) misericordiam
 miserationes. For that I haue taken
 away my peace from this kynde
 people (sayth God) I haue taken
 away my mercie, and commiseration
 a verie heauie sentence to all them
 that lye vnder the yoke, & bondage
 these miserable vanities.

Esa. 59.

But yet, the prophete Esaye ha
 a much more terrible description
 these mens estate. They put their trust
 in thinges of nothing, and doe talke
 vanitie: They conceaue labour, and
 bring forth iniquitie: they breake

egges of serpentes, and weaue the webbes of spyders: he that shall eate of their egges, shall dye: & that which is hatched thence, shall be a Cocatrice: their webbes shall not make clothe, to couer them: for that, their workes are vnprofitable: and the worke of iniquitie is in their handes. These are the wordes of Esay, declaringe vnto vs, by moste significant similitudes, how daungerous thornes the riches and pleasures of this world are. And first he sayth, they put their hope in thinges of nothinge, and doe talke vanities: To signifie, that he meaneth of the vanities, and bayne men of this worlde: who commonlie doe talke of the thinges which they loue best, and wherein they place their greatest affiance. Secondlie he sayth, they conceaue labour, and bring forth iniquitie: alludinge herein, to the whilobyrt of women, who first, doe conceaue in their wombe: and after a great Deale of trauaile, doe bringe forth their infant: so, worldlie men, after a great tyme of trauaile, and labour in vanities, doe bringe forth no other fruite, than sinne & iniquitie. For that is the effect of those vanities, as he speaketh in the same chapter, crying out to such kynde of men:

The explanation
of the
wordes
of Esay.

I in

Wise

Who be vnto you, which doe drawe iniquitie in the ropes of vanitie.

But, yet to expresse this matter more forcibly, he useth two other similitudes: sayinge, they breake the egges of serpentes, and doe weaue the webbes of spiders: signifying by the one, the vanitie of these worldlie cares: and by the other, the daunger thereof. The spider we see, taketh great paines and labour many dayes together, to weaue her selfe a webbe: and in the ende, when all is done, cometh a puffe of wynde, or some other litle chaunce, and breaketh all in peeces: euen as he in the gospell which had taken great trauaile and care, in heapinge riches together, in plucking downe his olde barnes, and buyldinge vp of new: and when he was come to saye to his soule, *Now be merie*: That night his soule was taken from him, & all his labour lost. Therefore *Esay* saith in this place, that the webbes of these weauers shall not make them clothe to couer them with all: for that their workes are vnprofitable.

The other comparison containeth matter of greate daunger and feare. For, as the bird that sitteth vpon the egges of serpentes, by breakinge and hatchin

hatchinge the, bringeth forth a per-
 ious broode, to her owne destruction:
 to those that sit a broode, vpon
 these vanities of the worlde (saythe
 Esay) doe hatch at last their owne
 destructiō. The reason wherof is, (as
 he saythe) for that the worke of ini-
 quitie is in their hande: Still har-
 inge vpon this stringe, that a man
 can not loue and folowe these vani-
 ties, or intangle him selfe with their
 ropes (as his phrase is) but that he
 must in deede drawe on much iniqui-
 tie there with: that is, he must mingle
 much sinne and offence of God with
 the same: which effect of sinne, be-
 cause it kylleth the soule, that con-
 senteth vnto it: therfore Esay com-
 pareth it vnto the broode of serpen-
 tes, that kylleth the bird which brin-
 geth them forth to the world. And
 finally, Moyses bleseth the lyke simi-
 tudes, when he saythe, of vaine and
 wicked men. Their vineyard is, the
 vineyard of Sodomites, their grape
 is the grape of gaule, & their clusters
 of grapes are mosse bitter: their wine
 is the gaul of dragōs, and the poyson
 of Locatrices, vncurable. By which
 headfull and lothesome cōparisons,
 he woulde geue vs to vnderstand,
 that the sweete pleasures of this
 I ill worlde

Deut. 13

worlde are in deede deceytes, & will proue them selues, one daye, moſte bytter and dangerous.

The
fourth
part,
howe the
worlde
is miſe-
rie.

Breuitie.

Ecc. 4. 1

.Mac. 1

The ſowerth point that we haue to conſider is, how this word, *arumna*, that is, miſerie and calamitie, may be verified of the worlde, and the felicitie therof. Which thing, though it may appeare ſufficientlie, by that which hath bene ſayd before: yet will I (for promiſſe ſake) diſcuſſe it a little further in this place, by ſome particulars. And amonge many miſeries which I might heere recount, the firſt, and one of the greateſt, is, the breuitie & vncertaintie of all worlde-lye proſperitie: Oh, how greate a miſerie is this vnto a worlde-lye man, that woulde haue his pleaſures conſtant and perpetuall? O death how bytter is thy remembrance (ſayeth the ſcripture) vnto a man that hath peace in his riches? we haue ſeene many men aduanced, & not endured two monethes in their proſperitie: we haue heard of diuers married in greate ioye, and not haue liued ſix dayes in their felicitie: we haue read of ſtraunge matters happened out in this kynde: and we ſee with our eyes no few examples daylie. What a greefe was it (thinke you) to Alexander

Der

ber the greate, that hauing subdued,
 in twelue yeeres, the moſte parte of
 all the world, ſhoulde be the enforced
 to dye, when he was moſte deſirous
 to lyue? and when he was to take
 moſte ioye, and comfort of his victo-
 ries? what a ſorowe was it to the
 riche man in the goſpell, to heare
 upon the ſodayne, hac nocte: *Euen* Luc. 12.
 this night thou muſt dye? what a mi-
 ſerte will this be to many worldlings,
 when it cometh: who now buyid pa-
 laces, purchaſe landes, heape riches,
 procure dignities, make mariages,
 buye kinredes: as though there were
 neuer an end of theſe matters? what
 dolefull daye, will this be to them
 (I ſay) when they muſt forgoe all
 theſe thinges, which they ſo much
 loue? when they muſt be turned of,
 as princes mules are wont to be, at
 the iourneys ende: that is, their trea-
 ſure taken from them: & their gauld
 packes onelie, left vnto them ſelues?
 for, as we ſee theſe mules of princes A com-
pariſon.
 goe, all the daye longe, loaden with
 treaſure, and couered w. th faire clo-
 thes, but at night ſhaken of, into a
 ſtable, much bruſed: and gauled,
 with the cartage of thoſe treaſures:
 ſo riche men, that paſſe through this
 world, loaden with golde, and ſiluer,
 I v and

and doe gaul greatlye, their soules in cariage therof: are despoyled of their burden at the daye of death, and are turned of, with their wounded consciences, to the lothesome stable of hell and Damnation.

Discon-
tente-
ment.

An other miserie soyned to the prosperitie of this world, is the greivous counterpeaze of Discontentementes, that euery worldlie pleasure hath with it. Runne ouer euery pleasure in this lyfe, and see what saucer hath adioyned. Aske them that haue had mosse prooffe thereof, whether they remaine contented, or no? The possession of riches is accompayned with so many feaces, and cares, as hath bene shewed: The aduancement of honours is subiecte to all miserable seruitude that may be deuised. The pleasure of the fleshe, though it be lafull and honest: yet, is it called by S. Paul, tribulation of the fleshe: But, yf it be with sinne: tenn thousand times more, is it enuironed with all kynde of miseries.

1. Cor. 7

Miseries
of bodie.

Who can reckon by the calamities of our bodye? so many diseases, so many infirmities, so many mischances, so many daungers? who can tell the passions of our mynde that do afflict vs, now with angar, now with

of winde

sorrow

sorowe, now with enuie, now with
 furie? who can recounte the aduer-
 sities, and misfortunes that come
 by our goodes? who can number the
 hurtes, and discontentations, that
 daylie ensue vpon vs, from our neigh-
 bours? one calleth vs into lawe for
 our goodes: an other pursueth vs for
 our lyfe: a third, by flaunder impug-
 neth our good name: one afflicteth vs
 by hatred, an other by enuie, an other
 by flatterie, an other by decept, an
 other by reuenge, an other by false
 witnes, an other by open acmes. There
 are not so many dayes, nor houres in
 our lyues, as there are miseries and
 contrarieties in the same. And further
 than this, the euill hath this prero-
 gatiue aboue the good, in our lyfe,
 that one defect onelie ouerwhelmeth
 and drowneth a greate number of
 good thinges together: as yf a man
 had all the felicities heaped toge-
 ther, which this worlde could yeeld,
 & yet had but one toothe out of tune:
 all the other pleasures woulde not
 make him merie. Heerof you haue a
 cleare example in Aman, cheefe coun-
 sailer of king Assuerus: who for that,
 Mardocheus the Jewe did not clype
 to him when he went by, nor did ho-
 noure him, as other men did: he sayde
 to

Of goodes.

Of neighbours.

Heste. 5

to his wyfe and frendes, that all his other felicities were nothings, in respect of this one affliction.

The mi-
serie of
blinde-
nes.

Exo. 10.

Mat. 13.

Luc. 16.

1. Cor. 2

Adde now to this the miserie of darkenes & blindenes, wherein worldlye men lyue, (as in parte I haue touched before) most fitlye prefigured by the palpable darkenes of Egypte wherein no man could see his neighbour, no man could see his worke, no man could see his waye: such is the darkenes wherein worldlye men walke. They haue eyes, but they see not. saith christ: that is, though they haue eyes to see the matters of this world yet they are blinde, for that they see not the thinges they shoulde see in deed. The children of this worlde are wiser in their generation, than the children of light. But that is onely in matters of this world, in matters of darkenes, not in matters of lyght wherof they are no children: for that the carnall man vnderstandeth not the thinges which are of God. Walk thou ouer the world, & you shall finde men as sharpe eyed as Eagles in thinges of earth: but the same men as blinde as beetles in matters of heauen: hereof ensue those lamentable effectes, that we see daylie, of mans lawes so careleslye respected, and godes commaundments

demented

dementes so contemptuouslie relected:
of earthlie goodes sought for, and
heauenlie goodes not thought vpon:
of so much trauayle taken for the
bodye, and so lytle care vsed for the
soule. Finallie, if you will see in what
greate blindenes the world doth
lyue: remember that S. Paul cominge
from a worldling to be a good Chris-
tian, had scales taken from his eyes
by Ananias, which couered his sight
before, when he was in his pride, and
ruste of the world.

Act. 9.

Beside all these miseries, there is
yet an other miserie, greater in some
respect, than the former, and that is,
the infinite number of temptations,
of snares, of intisementes in the
world, wherby men are drawn to
perdition daylie. Athanasius writeth
of S. Anthonie the heremite, that
God reuealed vnto hym, one daye,
the state of the world, and he sawe it
all hanged full of nettes in euery
corner, and deuilles sitting by, to
watch the same. The prophet Dauid,
to signifie the betie same thing, that
is, the infinite multitude of snares
in this worlde, sayeth, God shall
rayne snares vpon sinners: that is,
God shall permit wicked men to fall
into snares: which are as plentyfull
in

Tempta-
tions an
daunger

Athan
in vita
Antonii

Psa. 1

in the world, as are the droppes of
rayne, which fall downe fro heauen.
Euerie thing almoste, is a deadly
snare, vnto a carnall, & loose harted
man. Euerie sight that he seeth, euerie
word that he heareth, euerie thought
that he conceaueth: his youth, his
age: his freendes, his enemies: his ho-
nour, his disgrace: his riches, his
pouertie: his compaignie keeping: his
prosperitie, his aduersitie: his meate
that he eateth: his apparell that he
weareth: all are snares, to drawe
hym to destructiō, that is not watch-
full.

Facilitie
of sin-
ning.

Of this then, and of the blynde-
nes declared befoze, doth folow the
last, and greatest miserie of all, which
can be in this lyfe: And that is, the
facilitie wherby worldlie men doe
runne into sinne. For truelle sayeth
the scripture, *miseros facit populos pec-*
catum: Sinne is the thing that maketh
people miserable. And yet, how easilie
men of the worlde doe commit sinne
and how litle scruple they make of
the matter, Job signifieth, when
talking of such a man, he sayeth, *bibi-*
quasi aquam iniquitatem: He supbeth
sinne, as it were water: that is, with
as great facilitie, custome, and ease
passeth he downe any kynde of sinne
tha

Pro. 14.

Job. 15.

that is offered him, as a man drinketh water, when he is a thirst. He that will not beleue the saying of Job: let hym proue a litle, by his owne experience, whether the matter be so or no: let hym walke out, into the streetes, beholde the doeinges of men, bewe their behauiour, consider what is done in shoppes, in consistories, in iudgement seates, in palaces, and in common meetinge places abroad: what lyeinge: what flaunderinge: what deceyuing there is. He shall finde, that of all thinges wherof men make any accompt, nothing is so litle accounted of, as sinne. He shall see iustice solde, veritie wrested, shame lost, and equitie despised. He shall see the Innocent condemned: the guiltie deliuered: the wicked aduanced: the vertuous oppressed. He shall see many theeuers flourish: many vsurers beare greate sway, many murderers and extortioners reuerenced & honoured: many fooles put in authoritie: and oluers which haue nothing in them but the forme of men, by reason of money, to be placed in greate dignities for the gouernment of others. He shall heare at euery mans mouth, almoste, vanitie, pride, detraction, enuie, deceyte, dissimulation, wantonnesse,

The full state
of the
world.

nelle, dissolution, lyeing, swearing, periurie, and blaspheming. Finallie he shall see the moſte parte of men, to gouerne them ſelues abſolutelie, euen as beaſtes doe, by the motion of their paſſiōs, not by lawe of iuſtice, reaſon, religion, or vertue.

The ſyn-
ueth part
of this
chapter.

Rom. 8.

Gal. 5.
The effe-
ſes of
the ſpiri-
te of
Chriſte.

Of this both enſue the ſiueſth point that Chriſt toucheth in his parable & which I promiſed heere to handle to wit that the loue of this worlde choketh bp & ſtranglet h every man whom it poſſeſſeth, from all celeſtiall and ſpirituall lyfe, for that it filleth hym with a playne contrarie ſpirite to the ſpirite of God. The Apoſtle ſayeth, Si quis ſpiritum Chriſti non habet hic non eſt eius: If any man haue not the ſpirit of Chriſt, this ſelow belongeth not vnto hym. Now, how contrarie the ſpirite of Chriſt, and the ſpirite of the worlde is, maye appeare by the twelue frutes of Chriſts ſpirite reckened bp by S. Paul vnto the Galathians: to wit. Charitie, which is the roote and mother of all good workes: Joye, in ſeruing God: peace or tranquillitie of minde in the ſtoꝝ of this worlde: Patience, in aduerſitie: Longanimitie, in expecting our rewarde: Bonytye, hurting no man: Benignitie, in ſweete behauiour

Gent

Gentlenes, in occasion geuen of an-
ger : Faythefullnes, in performing
our promises : Modestie, without
arrogancie : Continencie, from all
kynde of wickednes: Chastitie, in co-
seruing a pure minde in a cleane and
unspotted bodie. Against these men
(saith the S. Paul) there is no lawe. And
in the verie same chapter he expres-
seth the spirite of the world by the
contrarie effectes, saying, the workes
of the fleshe are manifest, which
are, fornication, uncleannes, wan-
tonnes, lecherie, Idolatrie, poyson-
inges, enimities, contentions,
mulations, wrathe, strife, dissentiō,
actes, enuie, murder, Drunkennes
gluttonie, and the like: of which
I foretell you: as I haue tolde you
before, that those men which doe
such thinges shall neuer obteyne the
kingdome of heauen.

Gal. 5.

The effe-
ctes of
the spirit
of this
world.

Heere now may euery man iudge
of the spirit of the world & the spirit,
of Christ: and (applying it to him-
self) may coniecture, whether he
holdeth of the one, or of the other.

Two ru-
les of S.
Paul to
knowe
our spi-
rite.

Paul geueth two pretie shorte
rules in the very same place to trye
the same: The first is, they which are
of Christ, haue crucified their fleshe,
with the vices, and concupiscences
therof

Gal. 5.

therof: That is, they haue so mortified their owne bodie, as they comit none of the vices & sinnes repeated before nor yeeld not vnto the concupiscences or temptations thereof. The second rule is, yf we liue in spirite, then let vs walke in spirit: That is, our walkinge and behauiour is a signe whether we be aloue or dead. For yf our walkinge be spirituall, such as I haue declared before by the twelue frutes therof: then doe we liue and haue life in spirite: but if our workes be carnall, such as S. Paul now hath described: then are we carnall and dead in spirite, nor haue we any thinge to doe with Christ, or portion in the kingdome of heauen. And for that all the worlde is full of those carnall workes, and bringeth forth no fruite in deede of Christs spirit, nor permitteth them to growe or prosper within her: thence is it, that the scripture alwayes putteth Christ and the world for opposite and open enemies.

Christ
and the
world
enemies.

Ioh. 14.

Ioh. 15.

17.

Christ him selfe sayeth, that the worlde can not receaue the spirite of trueth. And agayne in the same, „ Euangelist, he sayeth, that neither he, nor any of his, are of the worlde: though they lyue in the worlde: And

ye

et further, in his moste vehement ,,
 prayer vnto his father, pater iuste, mū- ,,
 us te non cognouit: Just father the ,,
 world hath not knowen thee. For ,,
 which cause S. Iohn writeth, If any Ioh. 17.
 man loue the world the loue of the
 father is not in him: And yet further Iohn. 2.
 S. James, that whosoever but desi- Iac. 4.
 eth to be freend of this worlde, is
 thereby made an enemye to God.
 What will worldlye men saye to I. Co. 11
 this? S. Paul affirmeth plainlie, that
 this world is to be damned: And
 Christ insinuateth the same in S.
 Iohns gospell, but moste of all, in Ioh. 12.
 that wonderfull fact of his, when
 prayeing to his father, for other
 matters, he excepteth the world by
 name. Non pro mundo rogo sayth he? Ioh. 17.
 doe not aske mercie, and pardon
 for the world, But for those which
 thou hast geuen me out of the world.
 Oh what a dreadfull exception is
 this, made by the Sauour of the
 world, by the lambe, that taketh
 awaye all sinnes, by him that asked
 pardon, euen for his tormentours
 and crucifiers, to except now the
 world by name from his mercie? Oh
 what worldlie men would consider
 but this one point onely: they would
 not (I thinke) lyue so boyde of feare
 as

as they doe.

Can any man maruayle now why

Rom. 12 **S.** Paul cryeth so carefullie to vs
nolite conformari huic sæculo, conforme
not you selues to this world? and

Tim. 2. agayne: that we should renounce
bitterlie all secular desires? can any
maruayle why **S.** John, which was
moſte priuie, aboue all other, to
Christs holie meaninge, here in ſaſet
to vs in ſuch earneſt ſorte. Nolite dili
gere mundum neq; ea quæ in mundo ſun

1. Ioh. 2 **Doe** not loue the world, nor an
thing that is in the world. If we
may nether loue it, nor ſo much as
conforme our ſelues vnto it, vnder
greate paynes (as are befoze rehear
ſed) of the enemie of God and eter
nall damnation: what ſhall become
of thoſe men that doe not onelie con
forme them ſelues vnto it, and the
vanities thereof: but alſo doe follow
it, ſeek after it, reſt in it, end do
beſtowe all their laboures, and tra
uailes vpon it.

¶ Why
Chriſt
hateth
the
world.
1. Ioh. 5.

If you aſke me the cauſe why
Chriſt ſo hateth and abhorreth the
world: **S.** John telleth you, Quia mun
dus totus in maligno poſitus eſt, for the
all the whole world is ſet on nought
times: for that it hath a ſpirit cōtrarie
to the ſpirit of Chriſt, as hath bene
ſhew

shewed for that it teacheth pryde,
vainglorie, ambition, enuie, reuenge,
malice, with pleasures of the fleshe,
& all kinde of vanities: And Christ, on
the cōtrarie side teacheth, humilitie,
meekenes, pardonyng of enemies,
abstinēce, chastitie, sufferāce, mortifi-
cation, bearing the crosse, with con-
tempt of all earthelie pleasures for the
kingdome of heauen: for that it per-
secuteth the good, & aduanceth the
euill: for that it rooteth out vertue, &
planteth all vice: & finallie, for that
it shutteth the doores against Christ
whē he knocketh, and strangleteth the
harte that once it possesseth.

Apoc. 3.

Wherefore to conclude this parte,
seyng this world is such a thing as it
is, so bayne, so deceytfull, so trouble-
some, so dangerous: seyng it is a
professed enemy to Christ, excom-
municated and damned to the pit of
hell: seyng it is (as one father saiet))
an acke of trauaile, a schoole of vani-
ties, a feare of deceite, a labirynth of
errour: seinge it is nothinge els but a
barraine wildenes, a stonye fyeld, a
durtie Stie, a tēpestuous sea, seing it
is a groue full of thornes, a medowe
full of scorpiōs, a flourishing garden
without fruite, a cave full of poyso-
ned and deadlie basiliskes: seyng it
is

A descrip-
tion
of the
worlde.

An. ep. 39.

Hom. 12.
ad pop.
antioch.

is finallie (as I haue shewed, a fountaine of miseries, a ryuer of teares, fained fable, a delectable fence, seying (as S. Austen sayeth) the joy of this world hath nothinge els but false delyght, true asperitie, certain sorowe, vncertaine pleasure, trauaill, some labour, fearfull rest: greivous miserie, bayne hope of felicitie: seing it hath nothinge in it (as S. Chrysostome sayth) but teares, shame, repentance, reproche, sadnes, negligences, laboures, terrors, sickenes, sinne and death it selfe: seying the worldes repose is full of anguyshe: his security without foundation: his feare without cause: his trauailes without fruite: his sorowe without profit: his desires without successe: his hope without rewarde: his mirth without continuance: his miseries without remedies: seying these and a thousand euills more are in it and no one good thing can be had from it: who will be deceyued with this visard, or allured with this vanitie hereafter? who will be stayed from the noble seruice of God by the loue of so fond a trifle as is this world? And this, to a reasonable man may be sufficient to declare the insufficiencie of this third impediment.

But yet for the satisfieinge of my promise in the begynninge of this chapter: I haue to adde a worde or two in this place, how we may auoyde the daunger of this worlde, & also vse it vnto our gayne and commoditye. And for the first, to auoyde the daungers, seynge there are so many snares & trappes, as hath bene declared: there is no other waye but onelie to vse the refuge of byrdes in auoyding the daungerous snares of fowlers: that is, to mounte vp into the ayer, & so to fly ouer the all. *Frustra* *Prou. 1.*
acitur rete ante oculos pennatorum: saith
the wyse man: that is, the net is layd in vaine before the eyes of such as haue wynges, & can flye. The spyes of herico, though many snares were layde for them by their enemyes: yet they escaped all, for that they walked by hylles, sayeth the scripture: which place Origen expounding, sayeth, *Ho. 1. in*
Iosue.
that there is no waye to auoyde the daungers of this world, but to walke vpon hylles, and to imitate Dauid, *Pla. 120*
that sayed, *Leuaui oculos meos ad montes,*
unde veniet auxilium mihi. I lyfted vp myne eyes vnto the hylles, wherhẽ all myne ayde & assistance came, for auoyding the snares of this world. *Pla. 120*
Anima nostra sicut passer crepta est de laqueo

Phil. 3.

quco venantium: Our soule is Delivered
 as a sparowe from the snare of the
 fowlers. We must say with S. Paul
 Our cōuersatiō is in heauē. And then
 shall we litle feare all these Deceytes
 and daungers vpon earth. For as
 the fowler hath no hope to catch
 the byrde, excepte he can allure he
 to pytche, and come downe, by some
 meanes: so hath the deuill, no way
 to entangle vs, but to saye as he dyd
 to Christ, mitte te deorsum, throw thy
 selfe downe: that is, pitche down
 vpon the baytes which I haue layde
 out to eate and deuoure them: enamour thy
 selfe with them: tye thyne appetites
 vnto them: and the lyke.

Math. 4.

Which grosse and open temptatiō
 he that will auoyde, by contēning the
 allurement of these baytes: by flyng
 ouer them: by placeyng his loue and
 cogitations in the mountaines of
 heauenlie ioyes and eternitie: he shall
 easilie escape all daungers & perilles.
 Kyng Dauid was past them all when
 he sayed to God: What is there for
 me in heauen, or what doe I desire
 besides thee vpon earth? my flesh
 and my harte haue faynted for desyre
 of thee: Thou art the God of my hart
 and my portion (o Lord) for ever.

Psal. 72.

Saint Paul also was past ouer the

Dauid

haungers, when he sayed, that now he was crucified to the world, & the world vnto hym: & that he esteemed all the wealth of this world as meere dung: And that albeit he lyued in fleshe, yet lyued hee not according to the fleshe. Which glorious example of wee would folowe, in contemning and despising the vanities of this world, and fixing our mindes, in the noble riches of gods kyngdome to come: the incres of the deuill woulde shew ayle nothing at all agaynst vs in this lyfe.

Touching the second point: how to vse the riches and commodities of this world to our aduantage: Christ hath layed downe playnlie the measures: Facite vobis amicos de Mammona iniquitatis: Make vnto you freendes of the riches of iniquitie. The richeloutton might haue escaped his tormentes, and haue made him selfe a happy man by helpe of worldlye wealth, yf he woulde. And so might many a thousand which now lyue, and will goe to hell for the same. Oh, that men woulde take warning and be wise whyles they haue time. Saint Paul saith: decesue not yowr selues: looke what a man soweth, and that shall he reape. What a plentiful harvest

Gal. 6.

Phili. 3.

2. Co. 1^o

How to vse
worldlye
wealth
to our
aduantage.

Luc. 16.

Luc. 16.

Gala. 4.

2. Cor. 9

haruest the might riche men proude
 them selues, yf they woulde: which
 haue such stooze of seebe, and so much
 ground offered them daylie to sowe
 it in: whie doe they not remember
 Mat. 25. that sweete haruest songe: Come ye
 blessed of my father, enter into the
 kyngdome prepared for you: for I
 was hungrie, and you fedde me: I
 was thirstie, and you gaue me to
 drinke: I was naked and you appa-
 reled me? Or yf they doe not care for
 this: whie doe they not feare at least
 the blacke Sanctus that must be chaun-
 ced to them for the contrarie? Agite
 Iac. 5. nunc diuites, plorate, ululantes in miserie
 vestris quæ aduenient vobis: goe to now
 you riche men weepe and howle in
 your miseries that shall come vpon
 you?

Dam. in
 hist. Bar-
 laam &
 Iosaphat
 cap. 14.
 A para-
 ble.

The holy father Iohn Damascene
 reporteth a goodly parable of Bar-
 laam the heremite, to our purpose
 There was (sayeth he) a certaine ci-
 tizen, of common wealth, which vsed to
 exalte them selues a kyng fro among
 the poorest sorte of people, and to
 aduaunce hym to greate honour
 wealth, and pleasures for a time: But
 after a while, when they were weary
 of hym, there fashion was to rise
 agaynst hym, and to dispoyle him of

all his felicitie, yea the verie clothes
of his backe, and so to banishe hym
naked into an yland of a farre coun-
trie: where, bringinge nothing with
him, he should lyue in greate miserie,
and be put to greate slauerie for euer.

Which practise one kynge at a cer-
taine time consideringe, by good ad-
uise: (for all the other, though they
knewe that fashion, yet through
negligēce & pleasures of their present
felicitie, cared not for it,) tooke re-
solute order with him selfe how to
preuent this miserie: which was by
this meanes. He saued euery daye
greate summes of moneye from his
superfluities, and ydle expences, and
so, secretlie made ouer before hand a
great treasure vnto that yland, wher-
unto he was in daunger daylie to
be sent. And whē the time came, that
indeede they deposed him from his
kingdome, and turned him awaye
naked, as they had done the other
before: he went to the yland with
hope and confidence, where his trea-
sure laye: and was receyued therē,
with exceedinge great triumph: and
placed presentlie in greater glorie,
than euer he was before.

This parable teacheth as much as
possible may be sayd in this point.

The ap-
lication
of this
parable.

For the citie or common wealth is
this present worlde, which aduanceth
to authoritie, poore men: that
is, such as come naked into this lyfe,
& upon the sodaine when they looke
least for it, doth it pull them downe
again, and turneth them of naked
into their graues, & so into an other
world: where bringinge no treasure
of good workes with them, they are
lyke to finde litle fauour, but rather
eternall miserie. The wyse King that
preuented this calamitie, is he, which
in time of wealth in this lyfe (accord-
dinge to the counsaill of Christ) doth
seeke to laye by treasure in house by
almes deedes & other, good workes,
against the daye of his death, when
he must be banished hence naked, as
all the princes of that citie were. At
which time, if their good deedes do
folowe the (as God promisseth) shall
they be happie men, and placed in
much more glorie, than euer this
worlde was able to geue them: But
yf they come without oyle in their
lamps: then is there nothinge for
the to expect, but nescio vos: I knowe
you not. And when they are knowen
Ite maledicti in ignem æternum, goe
you accursed into fire
everlastinge.

Luc. 12.

Apo. 14
Mat. 25.

Mat. 25.



Of the fowerth impediment: which
is, to muche presuming of the
mercie of God.

CHAP. 4.

Here are a certaine kinde
of people in the worlde,
who will not take the
paines to thinke of, or to
allege any of the sayd
impedimentes before: but
haue ashorter waye for all, and more
plausible, as it seemeth to them. And
that is, to lay the whole matter vpon
the backe of Christ him selfe, and
to answer whatsoeuer you can
say against them, with this onely
sentence: God is mercifull. Of these
men Christ complayneth greiuouslie
by the prophet, saying: Supra dorsum
meum fabricauerunt peccatores, prolonga-
uerunt iniquitatem: Sinners haue built
vpon my backe, they haue prolonged
their iniquitie. By which wordes he
signifieth, that prolonginge of our
iniquitie, in hope of gods mercie, is
to buyld our sinnes on his backe. But
what foloweth? will God beare it?
no verilie: for the next wordes en-
sueing are: Dominus iustus concidet cer-

Psa. 12
Buildin
on god
backe.

uices peccatorum : God is iust, he will cut the neckes of sinners. Heere are two coolyng cards, for the two warme imaginations befoze. Meane you (Sy2) to prolong your iniquitie, for that God is mercifull? remember also, that he is iust, saith the prophet. Are ye gotten vp, vppon the backe of God, to make your nest of sinne there? take heede: for he will fetch you downe againe, and breake your necke downward, except ye repent: for that in deede there is no one thing which may be so iniurious to God, as to make him the foundation of our synfull lyfe, which loseth his owne lyfe for the extinguishing of sinne.

Now
God is
bothe
mercifull
and iust.

But you will saye perhappes: and is not God the mercifull? yes truelie (deare brother,) he is moste mercifull, and there is nether ende nor measure of his mercie: he is euermore mercie it selfe: it is his nature and essence: and he can no more leaue to be mercifull, than he can leaue to be God. But yet (as the prophet heere sayth, he is iust also. We must not forget to remember his mercie, as wee forget his iustice. Dulcis & rectus dominus. Our lord is sweet, but yet vpight and iust.

Psal. 24. too, sayeth Dauid: And in the same

place

place, all the wayes of our lord are
 mercie and trueth. ~~Which~~ wordes
 holye Barnard expounding in a cer-
 taine sermō of his, sayeth thus: there
 be two feete of our lord, wherby he
 walketh his wayes: That is, mercie
 and trueth: And God fastneth both
 these feete vpon the hartes of them
 which turne vnto him. And euerie
 sinner that will truelie conuert him
 selfe, must laye hande faste on both
 these feete. For yf he should laye
 handes on mercie onelie, letting
 passe trueth and iustice: he woulde
 perishe by presumption. And on the
 other syde, yf he should apprehend
 iustice onelie, without mercie: he
 woulde perishe by desperatiō. To the
 end therfore that he may be saued: he
 must humble fall downe and kisse
 bothe these feete: that in respect of
 gods iustice he may retaine feare: and
 in respect of his mercie, he maye con-
 ceiue hope. And in an other place:
 happie is that soule, vpon which our
 lord Iesus Christ hath placed both
 his feete. I will not sing vnto thee,
 Iudgement alone (my God:) but I
 will sing vnto thee, with the prophet
 Dauid, mercie and iudgemēt ioyned
 together. And I will neuer forget
 these iustifications of thyne.

Ser. 52.
 parhorū
 The
 two
 feete of
 God.

Ser. 6.
 cant.

Psa. 111
 Psa. 111

Tract. 33
in Iohn.

psal. 24.

sa. 102

Two
daungers
sin-
ners.

S. Austen handleth this point
moste excellentlie in diuerse places of
his worckes. Let the marke (saith he)
which loue so much mercie and gen-
tlenes in our lord : let them marke
(I saye) and feare also his trueth. For
(as the prophet saith) God is both
sweete and iust. Dost thou loue that
he is sweete? feare also that he is iust.
As a sweete lord he sayd, I haue held
my peace at your sinnes: But as a
iust lord he addeth. And thynke you
that I will holde my peace styll? God
is mercifull, and full of mercies, saye
you: it is moste certaine: yea adde
vnto it, that he beareth long. But yet
feare that which commeth in the
herles ende, & verax. That is, he is also
true and iust. There be two thinges
wherby sinners doe stand in daunger:
the one, in hoping to much, (which is
presumption:) the other, in hoping to
little, which is desperation. Who is
deceyued by hoping to much? He
which sayeth to him selfe, God is a
good God: a mercifull God: & ther-
fore I will doe what pleaseth me, &
why so? because God is a mercifull
god: a good god: a gentle God. These
men runne into daunger by hoping
to much. Who are in daunger by
dispaire: those, which seing their
syn:

sinnes greuous, and thinking it now
 impossible to be pardoned, saye with
 in the selues: well, wee are once to be
 damned: why do not we then, what
 soeuer pleaseth vs best in this lyfe,
 these men are murdered by despera-
 tion: the other by hope: what ther-
 fore doeth God for gayninge of both
 these me? To him which is in daunger:
 by hope, he sayeth: Doe not saye with
 thy selfe: the mercie of God is greate
 he will be mercifull to the multitude
 of my sinnes: for the face of his
 wrath is vpon sinners. To hym that
 is in daunger by desperatiō he saith:
 At what tyme soeuer a sinner shal
 turne hym selfe to me, I wil forget
 his iniquities. Thus farre S. Austen,
 beside much more which he addeth in
 the same place, touching the great
 euill and folie of those, which vpon
 ayne hope of gods mercie doe per-
 seuer in theyr euill lyfe.

It is a verie euill consequent and
 most vniust kinde of reasoninge, to
 saye: that for so much as God is mer-
 cifull and longe sufferinge, therfore
 will I abuse his mercie, and cōtinue
 in my wickednesse. The scripture
 teacheth vs not to reason so, but ra-
 ther quite contrarie God is merci-
 full, and expecteth my conuersion,

and the longer he expecteth, the more greivous will be his punishment when it cometh, yf I neglect thy patience. And therefore I ought pre-

sentlie to accept of his mercie. S.
Rom. 2. reasoneth S. Paul which saith, doe

thou contemne the riches of his long

suffering, and gentlenes? Doeſt thou

not knowe that the patience of God

towards thee, is bled to bringe thee

to repentance? But thou through thy

hardnes of thy hart, and irrepetan

minde, doeſt hoarde vp to thy self

wrath, in the daye of vengeance, and

the reuelatiō of godes iust iudgement.

In which wordes S. Paul signifieth

that the longer that God suffereth

vs with patience in our wickednes

the greater heape of vengeance doth

he gather agaynst vs, yf we perse

obstinate in the same. Whereto sain

Austen addeth an other cōsideratiō

of great dreade and feare: and that

is, yf he offer thee grace (sayeth he)

to daye: thou knowest not whether

he will doe it to morowe or no. If he

geue thee life & memorie this weeke

thou knowest not whether thou

shalt enioye it, the next weeke or no.

Gods
Goodnes
nothing
helpeth

The holy prophet beginnyng his

seventith and second psalme of the

dangerous prosperitie of worldly

men, vseth these wordes of admira-
tion: How good a God, is the God of
Israell vnto them that be of a right
hart? And yet in all that Psalme, he
doth nothing els but shewe the hea-
uile iustice of God towards the
wicked, euen whē he geueth thē most
prosperities, & worldlie wealth: and
his cōclusion is: beholde (o Lord) they
shall perishe which departe frō thee:
thou hast destroyed all those that
hane broken their fayth of wedlocke
with the. By which is signified, that,
how good soeuer God be vnto the
iust: yet that pertayneth nothinge to
the releefe of the wicked, who are to
receyue iust vengeance at his hādes,
amyddest the greatest mercies, be-
stowed vpon the godlie. The eyes of
our Lorde are vpon the iust, (sayeth
the same prophet,) and his eares are
bent to heare their prayers: but the
face of our Lord is vpon them that
doe euill, to destroye their memorie,
from out the earth.

It was an olde practise of decey-
uinge prophetes, resisted stronglie
by the prophetes of God, to crye,
peace peace, vnto wicked men: when
indeede ther was nothing towards
them but daunger, sworde and de-
struction, as the true prophetes for-
told:

whole
that pee
seuer in
sinne.

Psal. 72

Psal. 33

Ier. 6. 8

tolde, & as the event proued. **Wher-**
Ezec. 13 fore, the prophet Dauid geueth vs
 a notable and sure rule to gouerne
 our hope and confidence withall, sa-
 crificate sacrificium iustitiæ, & sperate in
 domino, doe you sacrifice vnto God
 the sacrifice of righteousness, and the
 trust in him. **Wherwith Saint Iohn**
1. Io. 3. agreeth when he sayeth, yf our hart
 or conscience doe not reprehensive
 for wicked lyfe: then haue we confi-
 dence with God: as who would say
 yf our conscience be guiltye of lewd
 and wicked life, and we resolved to
 dwell and continue therein: then in
 vaine haue we confidence in the
 mercyes of God, vnto whose iud-
 gement we stand subiect for our
 wickednes.

The se-
 ueritie of
 gods pu-
 nishment
 vpon
 fiene.

The An-
 gells.

It is moste wondrousfull, and
 dreadfull to consider, how God hat
 bled him selfe towards his best be-
 loued in this worlde, vpon offence
 geuen by occasion of sinne: how easie-
 lie he hath chaunged countenance
 how soone he hath broken of frend-
 ship: how strayghtlie he hath taken
 accompt: and how seuerelye he hat
 punished. The Angells that he crea-
 ted with so greates care and loue, and
 to whom he imparted so singulare
 priuileges, of all kinde of perfecti-

as he made them almost verie gods,
 (in a certaine maner:) committed
 but onelie one sinne of pride, agaynst
 his maiestie, & that onely in thought,
 as diuines doe holde: and yet pre-
 sentlie, all that good will and fauour
 was chaunged into iustice: and that
 also so seuer, as they were throwen
 downe to eternall tormētts, without
 redemption, chayned for euer, to
 abyde the rigour of hell fire and in-
 tollerable darkenes.

Esa. 1.

2 Pet. 2

Ep. Iud

After this, God made him selfe
 an other newe freende of flesh and
 bloode, which was our father Adam
 in paradise: where God conuersed
 with him, so freendlie and familiar-
 lie, as is most wondrousfull to consi-
 der: he called him, he talked with
 hym, he made all creatures in the
 world subiect vnto him: he brought
 them all before him, to the ende that
 he, and not God, should geue them
 their names: he made a mate and
 companion for him: he blessed them
 bothe: & finallie, shewed all possible
 tokens of loue, that might be. But
 what ensued? Adam committed but
 one sinne: and that, at the entisemēt
 of an other: and that also a sinne of
 small importance, (as it may seeme
 to mans reason,) beinge but the ea-
 tinge

Adam &
Euc.

tinge of an aple forbidden: And yet the matter was no soner done, but all frédshipe was broken betwene God and him: he was thrust out of paradise, cōdemned to perpetuall miserie and all his prosperitie to eternal damnation, together with him selfe yf he had not repented. And how seuerellie this greuous sentence was executed afterwarde, may appear by the infinite millions that went to hell for this sinne, for the space of fower thousand yeres, that passed before it was rāsoned: which finally could not be done, but by the cōmining downe of godes owne sonne, the second persone in Trinitie, into this fleshe: and by his intollerable sufferinges, and death in the same.

Moyles
& Aaron.

Nū. 20.

17.33.

Deu. 10.

32.34.

The two miracles of the world
Moyles and Aaron, were of singula
authoritie and fauour with God: in
so much as they coulde obtayne any
thing at his handes for other men
And yet, when they offended God
once them selues, at the waters of
contradiction in the desert of sinne
that they doubted somewhat of the
miracle promised to them from God
& therby did dishonour his maiestie
before the people, as he saith: the
were presentlie rebuked most sharpe

yet he for the same: & though they repented
 hartlye that offence: and so, obtained
 remission of the fault or guilt: yet
 was there layd vpon them a greuous
 punishment for the same: and that
 was, that they should not enter them-
 selues into the land of promise: but
 should dye when they came within
 the sight therof. And albeit they en-
 treated God moste earnestlie for the
 release of this penance: yet could he
 they neuer obtaine the same at his
 handes: but alwayes he answered
 them: seing you haue dishonoured me
 befoze the people, you shall dye for
 it, and shall not enter into the land
 of promise.

In what speciall greate fauour
 was Saul with God, when he chose Saul.
 him to be the first kyng of his people:
 caused Samuel the prophet so much
 to honour him, and to anoynt him
 prince vpon gods owne inheritance
 as he calleth it: when he commended
 God him so much, and tooke suche tender
 care ouer him? And yet afterward, for
 that he brake gods commaundemēt in
 reseruing certaine spoyles of warre,
 which he should haue destroyed: ye
 though he reserued them to honour
 God withall, as he pretended: yet
 was he presentlie cast of by God,
 Degrad.

Saul.

3.Re.1

& 11.

Act. 13

1.Re.1

15.16

Degraded of his dignitie, geuen ouer
 1.Re. 16 to the handes of an euill spirite,
 brought to infinite miserie, (though
 1.Re. 31 he shifed out for a time) and finally
 so forsaken and abandoned by God,
 as he slew him selfe, his sonnes were
 1.Par. 10 crucified on a crosse by his enemies,
 and all his familie and linage extin-
 guished for euer.

Dauid. Dauid was the chosen and deare
 freende of God, and honoured with
 1.Re. 12 the title of one that was accordinge
 to gods owne hart. But yet, as soone
 as he had sinned, the prophet Nathan
 was sent to denounce godes heauie
 displeasure and punishment vpon
 him. And so it ensued, notwithstanding
 Psal. 34. his greate, and voluntarie pen-
 60. 108 nance that him selfe added for the
 101 pacifyinge of gods wrath, by fasting
 Psal. 29. praye, weeping, wearinge of sack-
 cloth, eatinge of ashes, and the lyke.
 By which is euident, that how great
 godes mercie is to them that feare
 him: so great is his iustice to them
 that offend hym.

The scripture hath infinite exam-
 ples of this matter, as the relection
 Gene. 4. of Cain and his posteritie streight
 vpon his murder. The pitifull drown-
 inge of the whole world in the time
 Gene. 8. of Noe. The dreadfull consuminge
 of Sodom

Sodom and Gomorra, with the cities about it, by fire and brimston: the sendinge downe quicke to hell of Chozre, Dathan and Abyzon, with the slaughter of two hundred and fiftie their adherents, for rebellion against Moyses and Aaron: The sodaine killinge of Nadab and Abiu, sonnes of Aaron, and chosen preestes, for vnlawfull offeringe of other fire on the Altar than was appointed them. The moste terrible strikinge dead of Ananias and Saphira, for retaininge some parte of their owne goodes, by deceit, from the Apostles: with many more such examples, which the scripture doth recourte.

Gen. 19

Nu. 16.

1. Le. 10

Act. 5.

And for the greuousnes of gods iudgement, & heauines of his hand, when he lighteth vpon vs, though it may appeare sufficientlie by all these examples before alleaged, wherein the particular punishments (as you see) are moste rigorous: yet will I repeat one more of Gods more, out of the scripture, which expresteth the same in wondrous manner. It is well knowne that Benjamin among all the twelue sons of Iacob, was the dearest vnto his father, as appeareth in the booke of genesis, and therefore also greatlie respected by God: & his tribe placed in

The heauines of gods hand.

Gen. 42.

43.

Iosu. 18

in the best part of all the land of promise, vpon the diuision thereof, hauing Ierusalem, Iericho, and other the best cities within it: yet notwithstanding for one onelie sinne committed by certayne priuate men in the citie of Gabaa, vpon the wyfe of a leuit

Iudi. 19

20.

God punished the whole tribe, in the order, as the scripture recounteth. He caused all the other eleuen tribes to ryse against them: and first, to come to the house of God in Silo, to aske his aduise, and folow his directiō in the warre against their brethren. And thence hauing by gods appointement entered battaile twise with the tribe of Benjamin, the third daye God gaue them so great a victorie, as they slew all the liuing creatures, with the cōpasse of that tribe, except onely six hundred men that escaped away into the desert: the rest were slayd both man, woman, children, and infants, together with all the beasts and cattail, & all the cities, villages and houses burnt with fire: And this, for one sinne committed once at one time, with one woman.

Deu. 10

And who will not then confesse with Moyses, that god is a iust God, a greate God, and a terrible God

Heb. 10

who will not confesse with S

It is horrible to fall into the handes
of the lyuinge God: Who will not
say with holye Dauid: *A iudicijs tuis ti-* Psa. 118
ui: I haue feared at the remembraunce
of thy iudgements. If God woulde
not spare the destroyeing of a whole
tribe for one sinne onlie: yf he would
not pardon Chore, Dathan, & Abiron
for once: the sonnes of Aarō for once:
Ananias, and Saphira, for once: if he
woulde not forgiue Esau, though he
remanded it with teares, as S. Paul *Heq. 2. 1*
saith: if he would not remit the pu-
nishment of one fault to Moyses &
Aaron, though they asked it with
great instance: if he woulde not for-
giue one proude cogitation, vnto
the Angells: nor one eatinge of an
apple vnto Adam, wit^h out infinite
punishment: nor woulde not passe
ouer the cuppe of affliction from his
owne sonne, though he asked it thise
pon his knees, with the sweate of
bloode and water: what reason hast
thou to thinke that he will let passe
so many sinnes of thine unpunished? *Mat. 2. 6.*
what cause hast thou to induce the
imagination, that he will deale ex-
traordinarie with thee, and breake
the course of his iustice for thy sake?
Art thou better than those whom I
haue named? hast thou any priuilege
from

from God aboue them?

Greate &
straunge
effectes
of gods
iustice.

If thou wouldest consider the greates and straunge effectes of gods iustice which we see daylie executed in the world: thou shouldest haue litle cause to perswade thy selfe so fauorable, rather to flatter thy selfe so daungerouslie, as thou doest. We see that notwithstanding godes mercye yea after the death and passion of Christ our Sauour, for sauing of the whole world: yet so many infinite millions to be damned daylie, by the iustice of God: so many infidel heathens, Jewes and Turkes, that remayne in the darkenes of their owne ignorance: & among Christians so many heretiques and misbeleuers and amonge Catholiques so many euill lyuers, as Christ truelie sayd that fewe were they which should be saued: albeit his death was payd for all, yf they made not them selues worthy therof. And before the coming of our Sauour much more we see, that all the world went a wrye damnation for many thousand yeres together, excepting a fewe Jewes which were the people of God. And yet among them also, the greater part perhappes were not saued, as may be coniectured by the speeches of the

Ma. 7.
20.

prophetes from tyme to tyme: & specially by the sayinge of Christ to the Pharisees & other rulers therof. Now then, yf God for the satisfying of his iustice, could let so many millions perishe, through their owne sinnes, as he dothe also now daylie permit, without any prejudice or impechement to his mercie: why may not he also damne thee, for thy sinnes, notwithstandinge his mercie, seying thou doest not onelie commit them without care, but also doest confidentlie perseuer in the same?

But there perhappes some man may saye, yf this be so, that God is so severe in punishemēt of euerie sinne: and that he damneth so many thousands for one that he saueth: how is it true, that the mercies of God are aboue all his other workes, (as the scripture saythe,) and that it passeth and exalteth it selfe aboue his iudgement? for yf the number of the damned doe exceede so much the number of those which are saued: it seemeth that the worcke of iustice dothe passe the worcke of mercie. To which I answer, that touching the small number of those that are saued, and infinite quantitie of such as are damned, we maye in no wyse doubt: for that

VWhether gods mercie be greater than his iustice.
Psal. 145.
Iac. 2.

Math. 7.
& 20.

that beside all other prophetes Christ our Saviour hath made the matter certaine, & out of question. We haue to see therfore, how, notwithstanding all this, the mercie of God doth exceede his other worckes.

Ose. 13.

And first, his mercie may be sayd to exceede, for that, all our saluation is of his mercie, and our damnation from our selues, as from the first and principall causes therof, according to the sayinge of God, by the prophet, Perditio tua Israel tantummodo in me auxilium tuum. Thy onelie perdition is from thy selfe (o Israell) and thy assistance to doe good, is onelie from me. So that, as we must acknowledge godes graces & mercie for the author of euery good thought, and acte that we doe, and consequentlie ascribe all our saluation vnto him: so none of our euill actes) for which we are damned) doe proceede from him, but onely from our selues, & so he is no cause at all of our damnation: and in this doth his mercie exceede his iustice.

2. Secondly his mercie doth exceede in that he desireth all men to be sa-

1. Ti. 2.

ued, as S. Paul teacheth, and by his selfe protesteth, when he sayeth, I will not the death of a sinner, but

Eze. 18.

rather that he turne from his wickednes

ednes and lyue. And againe by the
 prophet Jeremie, he complaineth
 grieuouſlie that men will not accept
 of his mercie offered. Turne from Iere. 3.
 your wicked wayes (ſayeth he,) why
 will ye dye, you houſe of Iſraell? By
 which appeareth, that he offereth his
 mercie moſt willinglie and freelie to
 all, but bleth his iuſtice, onelie vpon
 neceſſitie (as it were:) conſtrained
 therunto by our obſtinate behauiour.
 This, Chriſt ſignifieth moze plainlie,
 when he ſayth to Ieruſalem: O Je- Mat. 23.
 ruſalem, Ieruſalem, which killeſt the
 prophets: and ſtoneſt them to death,
 that are ſent vnto thee: how often
 woulde I haue gathered thy children
 together, as the henne clockett, her
 chickens vnderneath her wynges, but
 you wouldeſt not? behold thy houſe
 for this cauſe) ſhalbe made deſert,
 and left without children. Heere you
 ſee the mercie of God often offered
 vnto the Jewes: but, for that they
 refuſed it, he was enforced (in a cer-
 taine maner) to pronounce this hea-
 uie ſentence of deſtruction and de-
 ſolation vpon the: which he fulfilled
 within fortie, or fiftie yeeres after,
 by the handes of Titus, & Veſpaſian,
 Emperours of Rome: who bitterlie
 ſcomfainted the citie of Ieruſalem,
 and

Ioseph
 de bello
 lud. li. v.
 c. 1. 23.

and whole nation of Jewes, whom we see dispersed ouer the worlde at this daye in bondage, both of body and soule. Which worke of gods Justice, though it be moſte terrible yet was his mercie greater to them as appeareth by Chriſts wordes, they had not reſected the ſonne.

Thirdlie, his mercie exceedeth his Justice, even towards the damned them ſelues: in that he vſed many meanes to ſaue them in this lyfe, be- geuing them freewill, and aſſiſting the ſame with his grace to doe good by mouing them inwardlie with infinite good inſpirations: by alluring them outwardlie, with exhortations, promiſſes, examples of other, as alſo by ſickenes, aduerſities, and other gentle corrections: by geuinge them ſpace to repent, with occaſions, oportunitieſ, and excitations vnto the ſame: by threating the eternall death, yf they repented not. All which thinges being effectes of mercie, and goodnes towards them: they muſt needs confeſſe amiddeſt their greateſt ſurie, and tormentes, that his iudgementes are true, and iuſt in them ſelues, and no wayes to be compared with the greatnes of his mercies.

By this then we see that to be true, which the prophet sayeth, Misericordiam & veritatem diligit dominus: God loueth mercie and trueth. And gaue: Mercie and trueth haue met together: Justice & peace haue kyssed them selues. We see the reason why the same prophet protesteth of hym self: I will sing vnto thee mercie & iudgemēt (o Lord,) not mercie alone, nor iudgement alone, but mercie and iudgement together: that is, I will not so presume of thy mercie, as I will not feare thy iudgemēt: nor will I so feare of thy iudgement, as I will not dispaire of thy mercie. The feare of Gods iudgement is alwayes to be iyned with our confidence in gods mercie: yea in very saintes them selues, as Dauid sayeth. But what are? that feare truelie, which the scripture describeth, when it sayeth: The feare of our Lord expelleth sinne: The feare of God hateth all euill: he that feareth God, neglecteth nothing: he that feareth god will turne & looke to his owne hart: he that feareth god will doe good workes. They which feare God, will not be incontinent to that which he sayeth: but will keepe hys wayes, and seeke out things that are pleasant vnto hym

Psa. 83.

Psa. 84.

Psal.

100.

Psal. 33.

Ecle. 1.

Prou. 1.

Eccle. 7.

Eccle. 15.

Eccle. 7.

Eccle. 2.

”

”

”

”

”

hym: They will prepare their hartes
and sanctifie their soules in his sight

The
prayer
of true
fear.

This is the description of the true
feare of God, set downe by the scrip-
ture. This is the description of the
feare, which is so much commended
and commaunded in euery part and
parcell of gods word: Of that feare

Prou. 4. (saye) which is called Fons vitæ, radix
prudentiæ, corona, & plenitudo sapien-

Eccle. 1. gloria & gloriatio, beatum donum: The
2. 25. is, the fountaine of lyfe, the roote

prudence, the crowne, and fulnes

wisedome, the glorie and gloriatio

of a Christian man, a happie gyft.

him that hath this feare the scrip-

Psa. 111. ture sayth, happie is the man who
feareth our Lord, for he will place
mynde vpon his commaundement

Eccle 1. And againe, the man that feareth
God shalbe happie at the last ende
shalbe blessed at the daye of
death. Finallie, of such as haue this
feare, the scripture sayth, that

Psal. 24. is their foundation: God hath

Psal. 30. pared great multitude of sweet

Psal. 60. for them: God hath purchased them

Psal. 62. an inheritace: God is as merciful

Psa. 144. them, as the father is mercifull vnto

his children: And (to conclude) Vo-

luntatem timentium se faciet: God will

the will of those that feare him

fulfill, as

is feare.

This holie feare had good Job, Job. 9.
he sayd to God: I feared all my
dayes: And he yealdeth the reason
thereof: For that I knewe that thou
testest not him that offendeth thee.
This feare backed the other of whom
the prophet sayeth: The sinner hath
asperged God, by sayinge, that God
will not take account of his doeinges,
the multitude of wrath. Thy iudg-
mentes (o Lorde) are remoued from
sight. And againe: wherfore hath
the wicked mā stirred vp god against
him selfe, by sayinge God will not
take account of my doeinges: it is a
great wickednes (no doubt) and a
great exasperation of God agaynst
him to take the one halfe of godes na-
me from him, which is: to make him
mercifull without iustice: and to liue
as though God woulde take no
count of our life: wheras he hath
testified most earnestlie the cōtrarie,
sayinge that he is a hard & couetous
man, which will not be content to
repue his owne agayne, but also
shall haue blaspemy: that he will haue a
reueninge of all his goodes lent vs:
that he will haue fruite for all his
poures bestowed vpon vs: and fi-
nally, that he will haue account for
euer?

Psal. 9.

Mat. 25.

Luc. 16.

Math. 7.

Luc. 13.

Mat. 12. euery worde that we haue spoken.

Christ in the threescore and eight
Mat. 27. psalme, which in sundrie places of

Marc. 15 the gospel he interpreteth to be

John. 2. written of him selfe, amonge other

” dreadfull curses, which he setteth

” downe, against the reprobate, he hateth

” these: let their eyes be daseled in such

” sorte as they may not see: poure out

” thy wrathe (my father) vpon them:

” let the furie of thy vengeance take

” hand fast on them: adde iniquitie vpon

” their iniquitie: and let the not enter

” into thy iustice: Let them be blotted

” out of the booke of lyfe: and let them

” not be inrolled together with the

” iust. Here (loe) we see, that the greatest

curse, which God can laye vpon vs, is a

next before our blottinge out of the

booke of lyfe, is to suffer vs to be so

blinded, as to adde iniquitie vpon

iniquitie, & not to enter into consider

ation of his iustice. For which cause

also, this confident kynde of sinning

vpon hope of godes mercie, is accounte

ted by diuines, for the first of the sinnes

greuous sinnes against the holie

ghoste, which our Saviour in the

gospel, signifieth to be so hardlie

pardoned vnto men by his father

and the reason whye they call this

sinne against the holie ghost, is, for

D. Tho.

Secunda

Secundz.

5. 14. art.

1. 2. 3.

VVhy

presu-

ption is

a sinne

against

the holie

ghoste.

th

that it reiecteth wilfullie one of the principall meanes left by the holye ghost, to retire vs from sinne, which is the feare and respect of godes iustice vpon sinners.

Wherefore, to conclude this matter of presumption: me thinke, we may vse the same kynde of argument touchinge the feare of godes iustice, as S. Paul vseth to the Romanes of the feare of godes ministers, which are temporall princes: wouldest thou not feare the power of a temporall prince, sayeth he? Doe well then: and thou shalt not onelie not feare, but also receyue laude & prayse therfore. But if thou doe euill: then feare. For he beareth not the swoorde without cause. In like sort may we saye to those good felowes, which make God so mercifull, as no man ought to feare his iustice. Would ye not feare (my brethren the iustice of God in punishment? lyue vertuously then: and you shall be as boyde of feare, as lions are, sayeth the wiseman: for that, perfect charitie expelleth feare. But yf you liue wickedlie: then haue you cause to feare: for God called not him selfe a iust iudge for no thinge.

Rom. 1

Pro. 28

1. Ioh. 4

2. Ti. 4

If the matter had bene so secure,

¶ iij as

- as many men by flatterie doe perswade them selues it is : Saint Peter
1. Pet. 1. would neuer haue sayde vnto Christians now baptized : **W**alke you in feare duringe the time of this your earthelie habitation. For S. Paul to the same men : **W**orke your owne saluation in feare and trembling.
- Phil. 2. But here perchappes , some men will aske, how then doeth the same Apostle in an other place say : That God hath not geuen vs the spirit of feare but of vertue, loue , and sobrietie : to which I answere : that our spirit is not a spirit of seruile feare : that is to liue in feare , onelie for dreade of punishment , without loue : but a spirit of loue ioyned with the feare of children : wherby they feare to offend their father , not onelie in respect of all his punishment, but principally for his goodnes towardes them , and benefites bestowed vpon them. This S. Paul declareth plainly to the Romanes, puttinge the difference betwene seruile feare, and the feare of children: you haue not receiued agayne the spirit of seruitude (sayth he) in feare , but the spirit of adoption of children, wherby we cry to God , Abba father. He sayth he to the Romanes: you haue not receiued

An obiection answered.

Seruile feare, and the feare of children.

Rom. 8.

ned againe the spirite of seruitude in
feare, for that their former spirite,
(beinge gentiles,) was onelie in ser- How
the feare
of gen-
tiles vvas
seruile.
uile feare: for that they honoured &
adozed their Idoles, not for any loue
they beare vnto them, beinge so infi-
nite as they were, and such notable
newdnes reported of them (I meane
of Jupiter, Mars, Venus, and the
like:) but onelie for feare of hurt fro
them, if they did not serue, and adoze
the same.

Saint Peter also in one sentence 1. Pet. 3
expoundeth all this matter. For ha-
ving sayde *timorem eorum ne timueritis,*
feare not theire feare: meaning of the
seruile feare of wicked mē: he addeth
presentlie, *Dominum autem Christum*
sanctificate in cordibus vestris &c. cum mo-
destia, & timore conscientia habentes bona:
That is, doe you sanctifie our Lorde
Iesus Christ in your hartes: hauinge
a good conscience, with modestie and
feare. So that the spirite of seruile
feare, which is grounded onelie vpon
respect of punishment, is forbidden
vs: but the louinge feare of children
is commaunded. And yet also about
this, are there two thinges to be no-
ted.

The first, that albeit the spirite
of seruile feare be forbidden vs: (espe- Two
thinges
to be no-
ted.

ciallie when we are now entered into the seruice of God, yet it is most profitable for sinners, and such as yet but begynne to serue God, for that it moueth them to repentance and to looke aboute them: for which cause it is called by the wise man, the

Prou. 1. begynnynge of wisdom. And therefore

Ion. 13. for, both Jonas to the Ninuites

Math. 3. and S. John Baptist to the Jewes

and all the prophets to sinners have

bled to stirre vp this feare, by threatenynge the daungers and punishme

ntes which were imminent to them, if

ye they repented not. But yet afterwar

d, when men are converted to God, and doe goe forwarde in his

seruice: they chaunge euery daye this

seruile feare into loue, vntill they

arriue at last, vnto that state where

1. Ioh. 4 S. John sayth, that perfect loue,

charitie expelleth feare. Wherupon

Tract. 9.
in ep. 1.
Ioh.

S. Austen sayeth, that feare is the

seruant sent before to prepare place

in our hartes, for his mistres, which

is charitie: Who beinge once enter

ed in, and perfectlie placed: feare

goeth out againe, and getteth place

vnto the same. But where this feare

neuer entereth at all, there, is it im

possible for charitie euer to come and

dwell, sayeth this holye father.

The second thinge to be noted
 is, that albeit this feare of punish-
 ment be not in verie perfect men, o-
 at leastwyle, is lesse in them, than in
 others, as Saint Iohn teacheth: yet
 beinge ioyned with loue and reue-
 rence (as it ought to be) it is moste
 profitable, and necessarie for all com-
 mon Christians, whose life is not so
 perfect, nor charitie so greate, as that
 perfection wherof S. Iohn speaketh.
 This appeareth by that, that Christ
 perswaded also this feare, euen vnto
 his Apostles, sayinge, feare you him,
 which after he hath slayne the bodie,
 hath power also to send both bodye Luc. 12.
 and soule vnto hell fyre: this I saye Mat. 10.
 vnto you, feare him. The same doth
 Paul to the Corinthians, who were
 good Christians, layeing downe first
 the iustice of God, and therupon per-
 suading them to feare: All we (sayeth 2. Cor. 5
) must be presented befoze the tri-
 unall seat of Christ, to receyue, eche
 man his proper desertes, accordinge
 as he hath done, good or euill in this
 life. And for that wee knowe this: we
 persuade the feare of our Lorde
 vnto men. Nay (that which is more)
 Paul testifieth, that notwithstanding
 all his fauours receyued from
 God: he retayned yet him selfe his
 feare

fear of gods iustice, as appeareth by those wordes of his: I doe chastise my bodie, and doe bringe it into seruitude, least perchance, when I haue preached to other, I become reprobate my selfe.

1. Cor. 9

The conclusion.

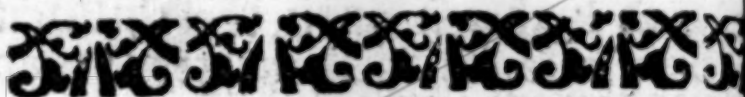
1. Cor. 4

Ephe. 5.

Now (my freend) if Saint Paul stood in awe of the iustice of God notwithstanding his Apostleshippe and that he was guiltie to him selfe of no one sinne or offence, as he protesteth: what oughtest thou to be whose conscience remayneth guilty of so many misdoedes, & wickednes. This knowe you (sayeth S. Paul) that no fornicator, vncleane person, couetous man, or the lyke can haue inheritace in the kingdome of Christ. And immediatlie after, as though this had not bene sufficient, he addeth, for preventing the folwe of sinners, which flatter them selues: Let no man deceyue you, with vaine wordes: for the wrath of God cometh for these thinges, vpon the children of vbeleefe. Be not you therefore partakers of them: As if he should saye, those that flatter you and saye that God is mercifull, and will pardon easilie all these and like sinnes these men deceyue you (sayth Saint Paul,) for that the wrath & vengeance

of God lyghteth vpon the childe
of vnbeleefe, for these matters: that
is, vpon those which will not beleue
gods iustice, nor his threates against
sinne: but presuminge of his mercie
doe perseuere in the same, vntill vpon
the sodayne, gods wrath doe rushe
vpon them: and then is it to late to
amende. **W**herfoze (sayeth he) if you
be wyse: be not partakers of their fo-
rie: but amend your lyues presentlie,
while you haue time. And this admo-
nition of S. Paul shall be sufficient
to ende this chapter: against all
those that refuse, or deferre
their resolution of amende-
ment, vpon vayne hope
of gods pardon, or
tolleration.





Of the sixth impediment: which is,
 delaye of resolution from tyme
 to tyme, vpon hope to doe it
 better, or with more
 ease, afterward.

CHAP. 5.



The reasons hitherto al-
 leaged, might seeme (I
 thinke) sufficient to
 a reasonable man, for pro-
 uing the necessitie of
 this resolution, we talke

of: & for remouing the impediments
 Pro. 18. that let the same. But yet, for the
 (as the wiseman sayeth) he which is
 minded to breake with hys freend
 seeketh occasion how to doe yt with
 some colour and shew: there be many
 in the world, who hauing nether ex-
 cuse of their breaking and holding
 from God, doe seeke to couer it with
 this pretence, that they meane, by his
 grace, to amend all in time: And thus
 tyme is driuen off from daye to daye
 vntill God, in whose handes onely
 the momentes of tyme are, doe shew
 them out of all tyme, and doe send
 the to paynes eternall without tyme

for that they abused the singular benefit of tyme in this world.

This is one of the greatest & most dangerous Deceites, and yet most ordinarie and vniuersall, that the enemy of mankinde dothe vse towards the children of Adam: and I dare say boldly, that more doe perishe by this deceyte, than by all his other guiles and subtilties besides.

He well knoweth the force of this sinne aboue all others, and therefore he bringeth it so much vnto euery man. He considereth, better than we doe, the importance of Delaye, in a matter so weightie, as is our conuersion, and saluation: he is not ignorant how one sinne draweth on an other: how he that is not fit to daye, will be lesse fit to morowe: how custome groweth, into nature: how olde diseases are hardlie cured: how God withdraueth hys grace: how hys iustice is remedie to punish the euery sinne: how by delaye we exasperate the same, and heape vengeance on our owne heades, as S. Paul sayeth. He is prouide to the uncertaintie and perills of our lyfe: to the dangerous chaunces we passe through: to the impedimentes that will come daylie more and more, to let our conuersion. All this he knoweth, and

The causes why the deuill persuadeth vs to delay

Rom. 2

and well considereth, & for that cause persuadeth so many to delaye as he doeth. For being not able any longer to blinde the vnderstanding of many Christians, but that they must needes see clearlie, the necessitie, and vtilitie of this resolution, and that all impedimentes in the world are but trifles & meere deceites, which keepe backe from the same: he runneth to this onelie refuge, that is, to persuade men, that they deferre a litle, & that in time to come they shall haue better occasion and oportunitie to doe y^e than presently they haue.

Li. 2. con-
fession. 7.
12.

This, S. Austen proued in his conversion, as him selfe writeth. For that after he was persuaded, that no saluation could be vnto, hym, but by change and amendemēt of his lyfe, yet the enemy held hym, for a time, in delaye, saying vnto him: yet a litle staye: yet deferre for a time: Whereby (as he sayeth) to binde hym more fast in the custome of sinne, vntill, by the omnipotent power of gods grace, his owne moste earnest endeuour, by bracke byolentlie from hym, cryin^g to God, why shall I longer saye to morow to morow? why shall I not doe it euen at this instant? And so he did, euen in hys verie youth, lyuin^g

afterward a moſte holie and ſeuere Chriſtian lyfe.

But yf we will diſcouer yet further, the greatnes and perill of this deceyt: let vs conſider the cauſes that may let our reſolution and conuerſion at this preſent: and we ſhall ſee them all increaſed, and ſtrengthened by delaye: and conſequentlie, the matter made moze hard and difficult, for the time to come, than now it is. For firſt (as I haue ſayd) the continuance of time bringeth cuſtome: which once hauing gotten preſcription vpon vs, is ſo harde to remoue, as by experience we proue dayly in all habites that haue taken roote within vs. Who can remoue, (for exāples ſake) without greate difficultie, a longe cuſtome of Drunkennes? of ſwearing? or of any other euill habite, once ſetled vpon vs? Secondlie, the longer we perſiſt in our ſynfull lyfe, the moze God plucketh his grace and aſſiſtāce from vs: which is the onelie meanes that maketh the waye of vertue eaſie vnto men. Thirdlie, the power, and Kingdome of the deuill is moze eſta- bliſhed, and confirmed in vs by con- tinuance: and ſo, the moze harder to be remoued. Fourthlie, the libertie of our free will is moze & moze wea-

The cauſes vvhich make our cōuerſion harder by delaye.

1.

2.

3.

4.

ke-

- kened, and daunted by frequentat
of sinne, though not extinguishe
5. **Fruethlie**, the faculties of our mind
are more corrupted, as the vndersta
ding is more darkened, the will mo
peruerted, the appetite more diso
6. **dered**. **Sixtelie** and lastlye, our int
riour partes and passions are mo
styrred vp, and strengthened again
the rule of reason, and harder to
repressed, by cōtinuance of time, tha
they were befoze.

Well then, put all this togethe
(my freend) and consider indifferen
tly within thy selfe, whether it
more likelie, that thou shalt rathe
make this resolution hereafter, tha
now. **Hereafter**, (I say) whe, by lo
custome of sinne, the habite shall
more fastned in thee: the deuill mor
in possession vpon thee: gods helpe
further of from thee: thy mynde mor
infected: thy iudgement more weake
kened: thy good desires extinguishe
thy bodie corrupted: thy strength di
minished: and all thy whole commo
wealth more peruerted.

The same
shewed
by com
parisons.

We see by experiece, that a shypp
which leaketh, is more easlye emptye
at the beginninge, than afterwarde
We see, that a ruinous palace, the more
longer it is let runne, the more charge

labour it will require in the repay-
 ng. We see, that yf a man dryue in
 nayle with a hammer, the more
 blowes he geueth to it, the more
 harde it is to plucke it out agayne.
 Now then thinkest thou to commit
 sinne vpon sinne, and by perseuerance
 therein, to finde the redresse more
 easie hereafter, than now? It is wri-
 ten amonge the liues of olde heremi-
 tics, how that on a time, an Angell
 shewed to one of them, in the wyl-
 dernes, a certaine good fellow that
 hewed downe wood, & hauing made
 of him selfe a great burden to carie
 thence, layed it on his backe: and for
 that, it satte vneasie, and pressed him
 much: he cast it downe againe, and
 put a greate Deale more vnto it, and
 then beganne to lift at it againe. But
 when he felt it more heauie than be-
 fore: he fell into a greate rage, and
 added twise as much more to it, ther-
 eunto make it lighter. Whereat whē
 this holie man mused much: the An-
 gell tolde him, that this was a figure
 of those in the worlde, who findinge
 somewhat vnplesant to resist one
 or two vices at the beginninge, do
 deferre their conuersion, and doe
 addē twentie, or fortie more vnto
 them: thinkinge to finde the matter
 more

In prato
 spirituali
 sanctorū
 patrum.
 An exā-
 ple.

more easie afterward.

Tract. 29.
in Ioh.

Ioh. 11
Math. 9.
Luc. 7.

Saint Austen expoundinge the miracle of our Saviour, in rayising Lazarus from death to lyfe, which had bene deade now fower dayes, the euangelist sayeth: examineth the cause why Christ wept, and cried, and troubled him selfe in spirite, before the doinge of this acte, where as he rayised other with greater facilitie. And he concludeth, the miserie which haue bene, for that Lazarus was not deade fower dayes, and also buried, which signifieth, the fower degrees of a sinner: the first, in voluntarie dilection of sinne: the second, in consent: the third, in fulfillingge it by worke: the fowerth, in continuance or custome thereof: wherein, whoso euer is once buried (sayeth this holy father) he is hardlie rayised to lyfe againe, without a greate miracle of God, and many teares of his owne parte.

Eccl. 10

The reason hereof is, that whiche the wise man sayeth, languor prolixum grauat medicum, an olde sickenes dooth trouble the phisition: Breuem autem, languorem praecidit medicus. But the phisition cutteth off quicklie a new, or freshe disease, which hath endured but a litle time. The verie bones of

the wicked man shalbe replenished
 with the vices of his youthe: (sayeth
 Job) and they shall sleepe with him Iob. 20.
 in the dust, when he goeth to his
 graue. We reade that Moyses, in Exo. 32.
 parte of punishment to the people,
 that had sinned in adoring the golde
 calfe, broke the same in peeces, and
 made them drinke it: So, the vices,
 wherein we delyghted duringe our
 youthe, are so dispersed, by custome,
 in our bodie and bones: that when
 olde age doth come on, we can not
 shede them at our pleasure, without
 great difficultie and paine. What
 olde then is it, to deferre our amen-
 dement vnto our olde age, when we
 shall haue more impedimentes and
 difficulties, by a great deale, than we
 haue nowe?

If it seeme harde to thee to doe
 penance now: to fast, to praye, and
 to take vpon thee other afflictions,
 which the church prelibeth to sin-
 ners at their conuersion: how wilt
 thou doe it in thy olde age? when thy
 bodie shall haue more neede of che-
 rishinge, than of punishment? If
 thou finde it vnpleasant to resist thy
 sinnes now, and to roote them out,
 after the continuance of two, thre,
 or fower yeeres: what will it be after
 twentie

A com-
parifon.

twentie yeres moze adloyned vnto
them? How madde a man would
thou esteeme him, that trauailing
the waye, and hauinge great cho
of lustie stronge horses, shoulde
them all goe emptie, and laye all
cariage vpon some one pooze or
leane beast, that coulde skarse beare
selfe, and much lesse stand vnder
many bagges cast vpon it? And su
lie no lesse vnrasonable is that man
who passinge ouer Idly the lusty
dayes, & times of his lyfe, reserue
all the labour and trauaile vnto fel
olde age.

Ingrati-
tude.

But to let passe the folie of the
deceyte, tell me, (good Christian) what
ingratitude and iniustice is this, that
wardes God, hauinge receyued
many benefites from him all red
and expectinge so greate a paye,
the kingdome of heauen, is for the
seruice: to appoint out, notwithstanding
dinge, the least, and last, and w
part of thy lyfe vnto his seruice: and
that, wherof thou art moste vncer
taine, whether it shall euer be,
never, or whether God will accept
when it cometh? He is accursed
the prophet, which hauinge whole
sownd cattalie, doth offer vnto God
the lame or haltinge parte thereof.

Malac. i

the

How much more shalt thou be accursed, that havinge so many dayes of youth, strength, and vigour, doest appoint vnto gods seruice, onely thy Dout. 25
 skipping olde age? In the lawe it was forbidden, vnder a most seuerer threate, for any man to haue two measures in his house for his neyghbour: one greater, to his freend: and an other lesser, for other men. And yet thou art not ashamed, to vse two measures of thy lyfe, moste vnequall, in the iudice of thy Lord & God: wherby thou alottest to him, a litle, shorte, halmed, & vncertaine time: and vnto his enemye the greatest, the sayrest, and surest parte therof.

O deare brother, what reason is there, why God should thus be vsed at thy handes? what lawe, iustice or equitye is there, that after thou hast reaped the world, fleiſhe, and deuill all thy youth, & best dayes: in the ende thou come, and clappe thy olde bones, defiled and worne out with sinne, in the dish of god: his enemies to haue the best, and he the leauinges? His enemies the wyne, and he the lyes & ragges? doest thou not remember, Leui. 5.
Nu. 18.
Mala. 1.
 that he will haue the fat & best parte offered to him? doest thou not thinke of the punishment of those, which
 offered

offered the worst parte of their
 stance to God? folow the counsa
 then of the holye ghoſte, if thou
 Eccle. 5. wyſe, which warneth thee, in th
 „ wordes: be mindefull of thy crea
 „ in the dayes of thy youth, before
 „ time of affliction come on, and bef
 „ thoſe yeeres, draw neere, of wh
 „ thou ſhalt ſaye, they pleaſe me not

How many haſt thou ſeene
 of in the myddelt of their day
 whyles they purpoſed in tyme
 come, to chaunge theyr lyfe? M
 many haue come to olde age it ſelf
 yet then haue felt leſſe will of am
 dement than before? How many h
 dryuen of, euen vnto the verie ho
 of death, and then leaſt of all h
 remembred their owne ſtate? but h
 dyed, as dumme and ſenſles beaſt
 according to the ſaying of holie
 Gregorie: The ſinner hath alſo
 affliction layed vpon hym, that w
 he cometh to dye, he forgetteth h
 ſelfe, which in his lyfe tyme dyd
 get God? O, how many examples
 there ſene hereof daylie? how m
 worldlie men, that haue lyued in ſ
 ſualitie: how many great ſinne
 that haue paſſed theyr lyfe in u
 kednes, doe ende and dye, as yf t
 wēt into ſome place inſenſible, wh

Serm. 10.
 de ſaci.

account, no reckeninge should be
 haunded? they take such care in
 the testamentes for fleshe & bloode,
 commodities of this worlde, as
 they should lyue still, or should
 they? parte of these vanities
 in they are gone. In trueth, to
 ke as the matter is, they dye as
 ere were no immortalitie of the
 e, & that, in verie deede, is their
 harde perswasion.

But suppose now, that all this
 e not so, & that a man might as
 ie commodiouslie, yea and as
 ly, also conuert him selfe in olde
 as in youth, and that the mat-
 were also acceptable enough to
 : yet tell me, what greate tyme
 heir lost in this Delaye? what
 t treasure of merit is there omit-
 which might haue beene gotten,
 about in godes seruice? yf whyles
 captaine and other souldiers did
 e a rich citie, to take the spoile,
 souldier should saye, I will staye
 come in the next daye after, whe
 he spoyle is gone: woulde you
 thinke him both a coward, and
 most vnwise? So it is, that Christ
 Sauour and all his good soul-
 s, tooke the spoile of this life: en-
 ed them selues with the merites
 of

The losse
 of merite

A com-
 parison.

Parsons, R.

of their labour: caried the same w
 them as bylles of exchange, to
 bancke of heauen, and there recey
 paye of eternall glorie for them. Is
 is it not greate folye and peruerse
 in vs, to passe ouer this lyfe with
 the gaining of any merit at all? Is
 is the tyme of fight for gayning
 our crowne: now is the daye of sp
 to seyle on our bootie: now is
 market, to buye the kingdome of h
 uen: now is the time of running
 get the game and price: now is
 daye of sowynge, to prouide vs co
 for the haruest that cometh on.
 we omit this tyme: there is no m

Pro. 20.

crowne, no more bootye, no m
 kyngdome, no more price, no m
 haruest to be looked for. For as
 scripture assureth vs, he that
 shoulde will not sowe in the winter
 shall begge in the sommer, & no m
 shall geue vnto him.

But if this consideration of ga
 can not moue thee (gentle reader)
 in deede it ought to doe, beinge
 such importance as it is, and irre
 cable when it is once past: yet wey
 with thy selfe, what obligation a
 charge thou drawest on thee, by e
 ry daye which thou deferrest thy
 uersion, and liuest in sinne. To

The obli-
 gation and
 charge
 by de-
 laye.

ma

keest eche day knottes, which thou
 st once vndoe againe: thou heapest
 t together, which thou must once
 perse againe: thou eatest and drin-
 k that hourelye, which thou must
 ce vomite vp againe: I meane, if
 e best fall out vnto thee: that is, if
 ou doe repent in time, and God
 e accept therof (for otherwise, wo
 vnto thee, for that thou hoardest)
 S. Paul sayeth (wrath, and ven- Rom. 2.
 nce on thine owne heade) but
 posinge that thou receaue grace
 eafter to repent, which refusest it
 we: yet (I say) thou hast to weepe,
 that thou laughest at now: thou
 t to be hartilie sorie for that wher-
 thou delyghest now: thou hast to
 se the daye wherein thou euer ga-
 t consent to sinne, or els thy repen-
 e will doe thee no good. This thou
 owest now, and this thou beleueest
 we, or els thou arte no Christian.
 w then art thou so madde, as to
 end God now, both willingly, and
 liberatlie: of whom thou knowest
 t thou must once aske pardo with
 res? If thou thinke he will pardon
 what ingratitude is it to offend
 good a Lorde? If thou thinke he
 not pardon thee: what folye can
 moze, than to offend a prince
 y with-

without hope of pardon?

Rom. 2.

Satisfac-
tion for
delaye.

Make thyne account now as thou wilt: yf thou neuer doe repent and chaunge thy life: then euery sinne thou committest, and euery day that thou lyest therein, is encrease of wrathe and vengeance vpon thee hell, as S. Paul proueth. If thou dost by gods mercie, hereafter repent and turne (for this is not in thy hand) then must thou one day lament, and bewaile, & do penance for this delaye which now thou makest: then must thou make satisfactiō to gods iustice either in this lyfe, or in the lyfe to come, for that which now thou possessest ouer so pleasantlie. And this satisfaction must be so sharpe and dolorous, yf we beleue the auncient fathers, and counsellors of Christ church: as it must be answerable to the weight and continuance of thy sinnes, as I shall haue occasion to shew in the second booke, talkinge of satisfaction. So that, by how much the more thou prolongest, and increasest thy sinne: so much greater must be thy paine and sorow in satisfaction. *Alto vulneri diligens & longus adhuc est medicina: penitentia criminis minor non fit.* (sayth S. Ciprian) And gentle and longe medicine is to be

Li. de la.
& li. 5. ep.
5. ad cor

a deepe soze : and the penance may ,,
 be lesse than the fault. And then ,,
 sheweth in what order it must ,,
 with prayer, with teares, with
 tching, with lying on the ground,
 wearing of hearecloth, and the
 e. It is not enough (sayeth Saint
 sten) to chaunge our maners, and
 leaue to sinne, except we make sa-
 faction also to God for our sinnes ,,
 , by sorowfull penance, humble
 , , by contrition of hart, and geuing
 Almes. Our bodie that hath lyued
 manye delyghtes must be afflicted:
 leth S. Jerom: your long laughing
 be recompensed with long wee-
 ge: our soft linnen, and fyne silke
 parrell, must be chainged into sharpe
 rcloth. Finallie, Saint Ambrose
 reeing with the rest sayeth, Grandi
 ge alta & prolixa opus est medicina.
 unde scelus grandem necessariam habet
 sationem. Unto a great wounde, a
 pe and long medecine is needfull.
 greate offence requireth of necessi-
 a great satisfaction.
 Marke heere (deare brother) that
 s satisfaction must be both greate
 d long, & also of necessitie. What
 ones is it then for thee, now to en-
 ge the wounde, knoweing that the
 dicine must afterwards be so pain-
 y h full

Hnm. vl.
 & 50. ho.

Ep. 27. ad
 Eustoch.

Ad virg.
 laplam.
 c.

Parsons, R.

fall? what cruelty can be more againe
thy selfe, thā to drinke in thornes in
thine owne flesh, which thou maye
after pull out againe with so many
teares? wouldest thou drinke the
cuppe of poysoned liquour for a li-
pleasure in the taste, which would
cast thee soone after into a burning
feuer, torment thy bowells with
thee, and ether dispatche thy lyfe,
put the in great leoperdie?

But here I know thy refuge will
be, as it is to all them, wherof the
prophet sayeth, *mentita est iniquitas*
Iniquitie hath flattered and lyed
vnto her selfe: thy refuge (I say)
will be, to alleage the example of
good theefe, saued even at the
houre, vpon the crosse, and caried
paradise that same day with Chry-
without any further penance, or
tification. This example is greatly
noted, and vrged by all those who
deferre their conuersion, as surely
is, and ought to be, of greate comfort
to euerie man, which findeth
selfe now at the last cast, and there
commonlie tempted by the enemy
dispaire of gods mercie, which in
case he ought to doe. For the
God which saued that great sinner
at that last houre, can also, (and will)

Psal. 26.

The exa-
ple of the
cheefe
saued on
the crosse
discussed.

all the that hartilie turne vnto
 in, euē in that last houre. But (alas)
 many men doe flatter and deceyue
 them selues with misunderstanding,
 rather mysusing of this example.

For we must vnderstand (as S.
 well noteth) that this was but
 a particular acte of Christ, which
 taketh no generall rule: euen as we
 see, that a tēporall prince pardoneth
 some tyme a malefactor, when he is
 come to the verie place of execution:
 for were it not good for euerie male-
 factor to trust therupō. For that, this
 was but an extraordinarie acte of the
 Prince his fauour, and nether shewed,
 nor promised to all men. Besides this,
 this acte was a speciall miracle refer-
 red for the manifestatiō of Christ his
 power and glorie, at that houre vpon
 the crosse. Againe, this acte was vpon
 a moste rare confession made by the
 cheefe, in that instant, when all the
 world forsooke Christ, and euen the
 apostles them selues, ether doubted,
 or lost their faith of his godhead. Be-
 cause all this, the confession of this
 cheefe was at such a time, as he could
 neither be baptized, nor haue further
 saue of penance. And we holde: that
 in a mans first conuersion, there is
 required no other penance, or satis-
 faction.

factiō at all, but onely to be baptis
for the gayning of heauē. But it sh
not be amisse perhappes, to put to
Austens very wordes vpon this ma
ter. For thus he writeth.

Ser 23.
De rem.

It is a remediles perill, when
man gyueth him selfe ouer so mu
,, to vices, as he forgetteth that he m
,, geue accompt therof to God: and t
,, reason why I am of this opinion
,, for that it is a greate punishment
,, sinne, to haue lost the feare and m
,, moze of the iudgemēt to come, & c
,, But (dearlie beloued) least perhappe
,, the newe felicitie of the beleeu
,, theefe on the crosse, doe make any
,, you to secure and remisse: least pera
,, uenture some of you saye in his ha
,, my guyltie conscience shall not tro
,, ble nor torment me: my noughtie ly
,, shall not make me very sadde, for th
,, I see euen in a momēt all sinnes fo
,, geuen vnto the theefe: we must co
,, sider first in that theefe, not onely t
,, synntnes of his beleefe and confessi
,, but his deuotion, and the occasion
,, that tyme, euen when the perfectio
,, of the iust dyd stagger. Secondly
,, shew me the faith of that theefe
,, thy selfe, and then promise to thy sel
,, his felicitie. The deuill doeth put
,, to thy head this securitie, to the end

may bring thee to perdition. And ,,
 is vnpossible to number all them ,,
 which haue perished by the shadowe ,,
 of this deceitfull hope. He deceiueth ,,
 himselfe, and maketh but a Fleshe of ,,
 his owne damnatiō, which thinketh ,,
 that gods mercie at the last day shall ,,
 helpe or releue him. It is hatefull ,,
 before God, when a man, vpon con- ,,
 fidence of penance in his olde age, ,,
 both synne the more freelie. The ,,
 happie theefe wherof we haue spo- ,,
 ken, happie (I say) not for that he ,,
 layed snares in the waye, but for that ,,
 he tooke holde of the waye it selfe in ,,
 Christ, layeing handes on the praye ,,
 of life: and after a straunge maner, ,,
 makinge a bootie of his owne death: ,,
 (I say) nether did deferre the time ,,
 of his saluatiō wittinglie, nether did ,,
 he deceitfullie put the remedie of his ,,
 state, in the last moment of his lyfe: ,,
 nether did he desperatlie reserue the ,,
 hope of his redēption vnto the houre ,,
 of his death: nether had he any know- ,,
 ledge ether of religion, or of Christ ,,
 before that time. For yf he had: per- ,,
 appes he would not haue bene the ,,
 last in number among the Apostles, ,,
 which was first in the kyngdome of ,,
 heauen. ”

By these wordes of S. Austen we
 y liq are

are admonished, (as you see) that the particular facte of Christ maketh generall rule of remission to all men, not, for that Christ is not alway ready to receyue the penitent, as promisetly: but, for that euery man hath not the time or grace to repent as he should, at that houre, according as hath beene declared before. The generall waye that God propose to all is that, which S. Paul sayeth, *Finis secundum opera ipsorum*: The ende of euill men is accordinge to their workes. Looke how they lyue, and they dye. To that affect sayeth the prophet. Once God spake, & I heare these two thinges from his mouth. Power belongeth to God: and mercy vnto thee, (o Lord) for that thou wyldest render to euery man, accordinge to his workes. The wyse man maketh this playne, saying, the waye of sinners is paved with stones, and the ende is hell, darkenes, and punishment. Finallie, S. Paul maketh the generall and peremptorie conclusion. Be not deceyued: God is not mocked: looke what a man soweth, and that shall he reape. He that soweth flesh shall reape corruption: he that soweth in spirit shall reape lyfe euerylastinge. In which wordes, he doe

The generall
waye.

2. Co. 11

Psal. 61

Eccl. 2

Gala. 6

Lib.

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that onelie laye downe vnto vs the
metall rule wherto we must trust:
that also sayeth further, that to per-
suade our selues the cōtrarie therof,
were to mocke and abuse God, which
 hath layed downe this lawe vnto vs.

Notwithstandinge (as I haue
said) this barreth not the mercie of
God from vsinge a priuilege to some
the verie last cast. But yet misera-
ble is that man, which placeth the
hacker of his eternall wealth or woe,
on so ticklesome a point as this is.
call it ticklesome, for that, all diui-
nes, which haue writen of this mat-
ter, doe speake verie doubtfullie of
the penance or conuersion of a man,
the last ende. And although they
doe not absolutely cōdemne it, in all,
yet doe leaue it as vncertaine vnto
Gods secret iudgement: yet doe they
cline to the negatiue parte: and
allege fower reasons, for which
that conuersion is to be doubted, as
insufficient for a mans saluation.

The first reason is, for that the ex-
treme feare and paines of death,
inge (as the philosopher sayeth) the
most terrible, of all terrible thinges,
doe not permit a man, so to gather
his spirites and senses, at that tyme,
as is required, for the treatinge of so

That the
conuer-
sion made
at the last
daye is
insuffi-
cient.

The first
reason.

weightie a matter with God, as
 our conuersion and saluation. And
 if we see often, that a verie good man
 can not fire his minde earnestlie by
 heauenlie cogitations, at such tymes
 as he is troubled with the passions
 collicke, or other sharpe diseases: how
 much lesse in the anguishes of death
 can a worldlie man doe the same
 beinge vnacquainted with that ex-
 ercise, and loaden with the guilt
 many and greate sinnes, and cloyed
 with the loue, both of his bodie, and
 thinges belonginge therunto?

The se-
 cond rea-
 son.

The second reason is, for that
 the conuersion, which a man make
 at that last daye, is not (for the ma-
 parte) voluntarie, but vpon neces-
 sitie, and for feare: such as was the re-
 pentance of Semey, who hauing
 greivously offended Kinge Dauid
 in time of his affliction: afterwa-
 when he sawe hym in prosperitie
 againe, and him selfe in daunger
 punishemēt: he came, and fell downe
 before him, & asked him for gyuen
 with teares. But yet, Dauid well per-
 ceived the matter how it stood: and
 therfore, though he spared him
 that daye, wherein he woulde haue
 trouble the mirthe with execution
 iustice: yet, after he gaue order, the

2. Re. 16

2. Re. 19

3. Reg. 2

should be vsed accordinge to his merites.

The third reason is, for that, the custom of sinne, which hath continued all the life longe, can not be reuoked vpon the instant beinge grown into nature it selfe, as it were. For which cause, God sayeth to euill men, by the prophet Ieremie: yf an Ethiopian can chaunge his blacke, sinne, or a leoparde his spottes, that he on his backe: then can you also be well, hauinge learned all dayes your life to doe euill.

The third reason.

Iero. 13

The fowerth cause is, for that, the actes of vertue them selues, can not be of so greate value with God, at that instant, as yf they had bene done in time of health before. For, what greate matter is it (for example sake) to pardon thy enemies at that time, when thou canst hurt them no more? to geue thy goodes, awaye, when thou canst vse them no more? to abandon thy concubine, when thou canst keepe her no longer? to leaue off sinne, when sinne must leaue thee? these things are good & holy, & be done by hym, which is in that state: but yet, they are of no such value, as otherwise they woulde be, for reason of this circumstance of tyme, which

The fowerth reason.

which I haue shewed.

Theese are the reasons which the holie fathers and doctors of Christ his church, doe speake so doubtfull of this last conuersion: not, for any want on gods parte, but on their which are to doe that great acte. might heere alleage greate store of authorities for this purpose: But in the place of S. Austen shall serue for a

om. 45.
ch. 50

Thus then he writeth of this matter in a certaine homilie of his: If a man haue done penance truelie, & do dy beinge absolved from the bondage wherwith he was tyed, and separated from the bodie of Christ: when he goeth to God, he goeth to reste. Whom yf a man in the extreeme necessitie of his sicknesse, doe desire to receyue penance, and doe receyue it, and doe passe hence reconciled: I confesse vnto you, that we doe not denye him that, which he demaundeth: but yet we presume not, that he goeth hence in good case. I doe not presume. I tell you playnelie, I doe not presume. But saythefull man that hath lyued well, goeth awaye securelie. He that dyeth the same houre he was baptized, goeth hence securelie. He that is reconciled in his health, and doeth penance, and afterwarde lyueth well,

goeth

oeth hence securelie. But he that is ,,
 conciled, and doeth penance at the :,
 st cast : I am not secure, that he ,,
 oeth hence securelie. Where I am ,,
 cure : I doe tell you, and doe geue ,,
 curitie. And where I am not secure, ,,
 may geue penance, but I can geue ,,
 securitie. But heere perhappes ,,
 me man will saye to me : good ,,
 yest, yf you knowe not in what ,,
 te a man goeth hence : nor can not ,,
 ue securitie that he is saued, to ,,
 hom penance was assigned at his ,,
 eath:teache vs (I beseeche you) how ,,
 e must lyue after our conuersiō and ,,
 nance. I saye vnto you : abstayne ,,
 om Drunkennesse, from cōcupiscēce ,,
 the fleshe, from thefte, from much ,,
 ybling, from immoderate laughter, ,,
 om ydle wordes, for which men are ,,
 geue account in the Daye of iud- ,,
 yment. Doe how small thinges I ,,
 ue named in your sight. But yet, Mat. 12
 these are great matters, and pe- ,,
 tent to those which commit them. ,,
 ut yet, I tell you further : a man ,,
 ke not onely abstayne from these ,,
 ces, and the lyke, after penance: but ,,
 so befoze, when he is in health. For ,,
 he dryue it of to the last ende of his ,,
 fe: he can not tell, whether he shalbe ,,
 ble to receyue penance, and to con- ,,
fesse

„ fesse his sinnes to God , and to t
 „ pyest, oz no. Beholde the cause w
 „ I sayd vnto you , that a man shou
 „ lyue well befoze penance , and aft
 „ penance better , Marke well what
 „ saye : and perhappes it shall be nee
 „ full to expounde my meaning mo
 „ plainlie , lest any man mistake m
 „ What say I then? that this ma
 „ which repenteth at the ende shal
 „ damned ? I doe not say so. What
 „ then? Doe I saye he shalbe saued?
 „ What the doe I saye? I say, I kno
 „ not: I say , I presume not: I promi
 „ not: I know not. Wilt thou deliu
 „ thy selfe forth of this doubt? wi
 „ thou escape this Daungeraus , an
 „ vncertaine point? Doe penance the
 „ whyles thou art hole. For yf thou do
 „ penance while thou art in health ,
 „ the last day chaunce to come vpo
 „ thee : runne presentlie to be reconc
 „ led: and so doeing, thou art safe. An
 „ why art thou safe? for that thou did
 „ dest penance in that tyme , wheret
 „ thou myghtest haue sinned. But y
 „ thou wilt doe penance then , whe
 „ thou canst sinne no longer : tho
 „ leauest not sinne , but sinne leaue
 „ thee. But you will saye to me : hou
 „ knowest thou whether God will for
 „ geue a mans sinnes at the last houre

nota
 e saye-
 g.

no? you say well: I knowe it not. ,,
 2, yf I knewe that penance would ,,
 t profit a man at the last houre: I ,,
 ould not geue yt hym. Agayne, yf ,,
 knewe that it would deliuer hym: ,,
 would not warne you, I woulde ,,
 t terrifye you, as I doe. Two ,,
 ings there are in this matter: ether ,,
 od pardoneth a man, doeing pe- ,,
 nce, at the houre of death: or he ,,
 eth not pardon hym. Which of ,,
 ese two shalbe, I knowe not, wher- ,,
 e, if thou be wise: take that which ,,
 certaine, and let goe the vncer-
 ine. Hitherto are S. Austē's wordes
 the doubtfull case of those, which
 e penance at the last daye.

And heere now woulde I haue
 e carefull Christian to consider,
 with me) but this one cōparison that
 will make. If those which repent,
 and doe such penance as they may at
 the last daye, doe passe hence, not-
 withstandinge, in such dangerous
 doubtfullnes as S. Austen sheweth:
 what shall we thinke of all those,
 which lacke ether time or abilitie, or
 will, or place, or meanes, or grace to
 doe any penāce at all, at that houre?
 what shall we saye of all those, which
 are cut of before? which die sodaine-
 ly? which are stricken dūme, or deafe,

or senseles, or frētike, as we see many
 are: what shall we say of those, who
 are abandoned by God, and left vn-
 vice, euen vnto the last breath in the
 bodie? I haue shewed before out of
 Paul, that ordinarilie, sinners die
 according as they lyue. So that, it
 is a priuilege for a wicked man, to die
 penance at his death. And then,
 his penance (when it is done) be-
 doubtfull, as S. Austē hath declare
 what a pitifull case are all other
 I meane the more parte, which rep-
 not at all: but die as they liued, and
 are forsaken of God in that extremi-
 tie, accordinge as he promisseth, when
 he sayeth: for that I haue called you
 and you haue refused to come: for
 that, I haue held out my hande: and
 none of you woulde bouchsafe
 I looke towardes me: I will laugh
 I also at your destructiō, when angui-
 I and calamitie cometh on you. you
 I shall call vpon me, and I will not
 I heare: you shall rise betimes in the
 I morninge to see me, but you shall not
 I finde me.

It is both dreadfull, and lamentable
 which the prophet sayeth, of
 such as deferre their conuersiō, from
 time to time: Conuertentur ad vespertinum
 & famem patientur vt canes, & circuibunt
 ciuitates.

nitatem: They will conuert the selues
 God at the eueninge, and then,,
 all they suffer hungar, as dogges:,,
 and shall runne about the citie. The
 wordes that goe immediatlie before,
 and doe immediatlie ensue after, doe
 expresse more plainlie the greatnes
 of this threate. For before, the verse
 Attend (o Lord) to visit all nations:
 ke no mercie vpon all those, which
 ke iniquitie: That is, which
 ke iniquitie vnto the ende. And
 immediatlie after ensueth: These men
 shall speake with their mouth, and a
 worde shall be in their lippes: for
 who hath heard them? and thou (o
 Lord) shalt scoffe at them. That is,
 these men in their last extremitie shall
 ke vehementlie for helpe: and their
 ke shall be as sharpe to pearse mens
 eares, as a sword is: yet notwith-
 standinge, no man shall heare them:
 and thou (o Lord) which onelie canst
 helpe them shalt be so farre of from
 hearinge or pityinge their case, as
 thou shalt also laugh at their miserie
 and destruction. By all which is sig-
 nified, the greate calamitie of such
 a deferre their conuersion vnto the
 last daye, expresse by three circum-
 stances, in the former sentence allea-
 red.

For

For first he sayeth, they will turne at the eueninge: that is, at the hour of death. For as the eueninge, is the ende of the daye, and the beginninge of night: euen so is this time, the ende of light, and the beginninge of darkenes vnto the wicked. In which sense Christ sayd: I must worke the workes of him that sent me, while the daye lasteth: for night will come on, when no man can worke more. At this time then, that is, at the euening, in this twyfe light, betwixt day and darkenes, when the pleasant brightnes, and heate of all sunne beames is past: the brightnes (I mean) of honour, of hainglorie, & of worldly pompe is consumed, when the heat of concupiscence of carnall loue, & delicate pleasures is quenched: when the beautifull sommer daye of this life is ended, & the boysterous winter night of death draweth on: then (sayeth the prophet) will the wicked man turne vnto God, then will he repent, then will he resolute him self and make his conuersion.

But what? shall this be accepted? you haue heard the prophetes request to God: Non miserearis: Doe not take mercie on them: Not, for the prophet wisheth God to be merciful

mercifull: but for that he knewe gods
 grace towardes such men. Whose
 series, in this extremitie, he expre-
 ssed further, by saying, they shall
 be hungar as dogges: which is, as
 he shoulde haue sayed: euen as
 dogges, when they are hungrie, are
 ravenous, & do seeke by all meanes,
 for meate, be it neuer so homely: and
 will refuse nothinge that is offered,
 but will deuoure all those thinges
 most gredillie, which they contemned
 while their bellies were full: so these
 men that would not heare of penāce,
 while they were in health, will now
 admit any thing, and make straunge
 nothing: Now (I saye) when they
 will lyue no longer, will they promise
 any paines: what prayer you will:
 what fastinge you will: what almes
 wherdes you can desire: what auster-
 itie soeuer you can imagine, they
 will promise it, (I saye) vpon cōdition
 they might haue life againe: vpon
 cōdition that the daye myght be
 assigned vnto them: though, if God
 shoulde graunt them their request,
 many times he doeth) they would
 reforme no one point therof: but be
 careles, as they were before: yet
 at the present, you shall see them as
 hungrie as dogges, sayeth the pro-
 phet

phet, most redye to deuoure any thinge, that may be deuised, for thy saluation.

And not contented with this, the same prophet addeth yet a further clause of miserie: And that is, that they shall circuite or runne about the citie: euen as dogges doe, when they are hungrie, puttinge in their heades at euery doore for releefe, though it be with great danger to be beaten out againe. This expresse an vnspcakable distresse & calamitie of wicked men, at the last daye: when they shall circuite, and runne about the whole citie of god, both in heauen and earth, to seeke helpe, and shall finde none: When they shall come with sighes and grones, as perswading as a swooze, and yet shall not be heard. For, whether will they turne them selues in this distresse? vnto their worldlie wealth, power, or riches? alas, they are gone: and scripture sayeth, riches shall not profit in the daye of reuenge. When they turne vnto their carnall friends. But what comfort can they geue, besides onelie weeping, and comfortless mourninge? will they aske helpe of the saints in heauen to praye for them in this instant? it is good, surely,

doe: but yet, they can not chose but
 remember what is written. The saints Psa. 149
 shall reioyce in glorie, exultatiō shal-
 in their throttes, and a two edged
 tooke in their handes, to take re-
 venge vpon nations, & increpations
 vpon people: to bynde Kynges in
 fetters, and noble men in manacles
 of yron: to execute vpon them the pre-
 script iudgement of God: and this is
 the glorie of all his saintes. Their
 helpeful refuge then must be vnto God,
 who in Deede is the onelie surest re-
 venge of all: but yet in this case, the
 prophet sayeth here, that he shall not
 spare them: but rather cōtemne, and
 laugh at their miserie. Not, that he
 is contrarie to his promise of recea-
 uing a sinner, at what time soeuer he
 repenteth, and turneth from his sinne.
 But, for that, this turning at the
 last daye is not commonlie true re-
 pentance and conuersion, for the
 causes befoze rehearsed.

To conclude then this matter of
 delaye, what wyse man is there in
 the worlde, who readinge this, will
 not feare the deferringe of his con-
 uersion, though it were but for one
 daye who doeth knowe whether this
 shalbe the last daye, or no, that euer
 God will call him in? God sayeth, I
 called

Prou. 1.
 Psal. 58.

- called, and you refused to come: held out my hand, & you woulde not looke towardes me: and therfore will I forsake you, in your extremitie. **Prou. 1.** he doeth not saye, how many times, how long he dyd call and holde out his hand. God sayeth, I stand at the doore, and knocke. But he sayeth not how often he doeth that, or how many knockes he geeueth. **Apoc. 2.** Againe, he sayde of wicked Jezabel, the faigne prophetesse in the Apocalips: I haue geuen her time to doe penance, and she woulde not, and therfore shall she perishe: but he sayeth not, how long this time of repētance endured. **HEROD.** **HEROD** the father had a call geue him, and that a lowde one, when Iohann Baptist was sent vnto him, and when his harte was so farre touched, as he willingly heard him, and folowed his counsaile in many things, as our euangelist noteth: but yet, because he deferred the matter, & tooke not time when it was offered: he was cast againe, & his last doetings made worse than his former. **HEROD** tetrache, the sonne, had a call also, when he felt the desire to see Christ, and some miracle done by him: but, for that he answered not vnto the call: it did him no good.

rather much hurt. What a greate Mat. 14.
 Locke, had PYLATE geuen him at his PILATE.
 t, yf he had beene so fortunate, as
 haue opened the doze presentlie,
 en he was made to vnderstand the
 nocencie of Christ: as appeareth by Mat. 27.
 shinge his handes in testimonie
 of, and his wyfe also sent him an
 monition about the same? No lesse
 Locke had Kynge AGRIPPA at his AGRIP-
PA.
 e, when he cried out, vpon the
 ring of S. Paul: O Paul, thou
 suadest me a litle, to be a Christiā.
 at, because he deferred the matter:
 is motion passed away agayne.

Twyse happie had PHARAO beene, PHARAO
 he had resolued him presentlie, Exod. 9.
 on that motion that he felt, when Act. 24.
 cried to Moyses, I haue sinned, FELIX.
 d God is iust. But by delay he be-
 me worse than euer he was before
 Luke reporteth how FELIX, the
 uernour of Iewrie for the Ro-
 nes, conferred secretlie oftentimes
 ith S. Paul, that was his prisonert
 d heard of him the faith in Christ:
 herwith he was greatlie moued,
 peciallie at one tyme, when Paul
 sputed of godes iustice and the
 eye of iudgement, whereat FELIX
 embled. But yet, he deferred this
 solutis, willinge Paul to departe,
 and

and to come agayne an other tyme
and so the matter by delatiō came
no effect. How many men doe perishe
daylie some cut of by death some
by God, and geuen ouer to a repen-
tate sense: which might haue saued
them selues, if they had not deferred
their conuersion from daye to daye
but had made their resolution pre-
sentlye, when they felte God to call
within their hartes.

The dan-
ger of
passinge
the daye
of our
vocatiō.

Exo. 33.

Rom. 9.

God is most bountifull to knowe
and call: but yet, he byndeth him selfe
to no time or space, but commeth a-
goeth at his pleasure: and they which
take not their tymes when they are
offered, are excuseles before his iudice,
and doe not knowe whether euer it
shalbe offered them agayne, no: for
that, this thing is onelie in the will
& knowledge of God alone: which
taketh mercie where it pleaseth him
best, and is bound to none: And when
the prefixed time of calling is once
past: we be vnto that partie. For
thousand worldes will not purchase
it agayne. Christ sheweth wonder-
fullie the importance of this matter
when, entering into Iherusalem vpon
palme sondaye, a middelt all his
mirth and glorie of receyuinge,
coude not choole but weepe vpon the
citi-

he, considering (as most men thinke)
 that this was the last day of mercie
 and vocation, that euer should be
 ed to the same: and therfore he
 yed with teares: O Ierusalem, if Luc. 21
 ou knewest also, those thinges
 hich appertaine to thy peace, euen
 this thy day: but now these thinges
 e hydden from thee: As yf he had
 yed, yf thou knewest (Ierusalem) as
 ell as I doe, what mercie is offered
 ee, euen this daye, which is the last
 ay, that euer such offer shalbe made:
 ou wouldest not doe as thou doest:
 ut wouldest presentlie accept therof:
 at now this secret iudgement of my
 ther is hidden from thee: and ther-
 e thou makest litle account therof,
 untill thy destruction shall come so:
 inly vpon thee. As sone after it did.
 By this now may be considered the Eccl. 5
 eat reason of the wise mans exhor-
 tid: Forflowe not to turne to God:
 Doe not deferre it from day to
 ye: for his wraathe will come vpon
 ee, at the sodaine: and in time of
 enge it will destroy thee. It may
 eene also vpon what great cause, Heb. 3
 Paul exhorted the Hebrewes so
 hementlie, Dum cognouimus hodie:
 o accept of grace euen whilles that
 tie daye endured: & not to let passe
 the

the occasiō offered. Which euery
 applyeing to hym selfe, should follow
 in obeing the motions of gods spirite
 within hym : and acceptinge of gods
 vocation without delaye : considering
 what a greivous sinne it is to resist
 the holye ghost : Euerie man ought
 (I saye) when he feeleth a good mo-
 tion in his hart, to thinke with hym
 selfe: now God knocketh at my doore
 if I open presentlie, he will enter, and
 dwell within me : But yf I deferre
 untill to morow : I knowe not whither
 he wil knocke agayne, or no
 Euerie man ought to remember that
 saying of the prophet, touching
 gods spirite: Hodie si vocem eius audi-
 ritis nolite obdurare corda vestra : yf ye
 chaunce to heare his voyce calling
 you to daye, doe not harden your
 hartes, but presentlie yeelde vnto
 hym.

Alas (deare brother) what hope
 gayne hast thou by this perillous dil-
 tō, which thou makest? thy account
 is increased therby, as I haue shewed
 thy debt of satisfaction is made more
 greivous: thy enemye more strong: thy
 selfe more feeble: thy difficulties
 conuersiō multiplied: what hast thou
 then to withholde thee one daye from
 resolution? the gayning perhapp

a litle time in banitie. But I haue
 oued to thee before, how this tyme
 not gayned but lost, beyng spent
 without merit, which is in deede the
 uelle true gayne of tyme. If it seeme
 least to thee for the present: yet re-
 member what the prophet sayeth, iuxta
 dies perditionis, & adesse festinant tempora:
 the daye of perdition is at hand, & the
 times of destructiō make haste to come
 . Which daye beyng once come, I
 auaille what hope thou wilt con-
 ue. Doeſt thou thinke (perchaunce)
 crie peccaur? it shalbe well true, yf
 thou canst doe it: but yet, thou
 knowest, that Pharaο did so, & gat no-
 thing by it. Doeſt thou intēd to make
 good testamēt, & to be liberall in al-
 es Deedes, at that time? this (no
 ount) is verie commendable: but yet
 thou must remēber also, that the vic-
 tines which filled their lampes, at the
 erie instant, were shut out, & vtterlie
 iected by Christ Doeſt thou thinke to
 eepe, & mourne, & to moue thy iudge
 ith teares, at that instant? first, this
 not in thy hādes to doe at thy plea-
 ure: and yet thou must consider also,
 hat Esau found no place of penance,
 ough he sought it with teares, as S.
 Paul well noteth. Doeſt thou meane
 o haue many good purposes, to make

Merit by
 good de-
 des, the
 onely,
 gainc o
 tyme.

Deu. 32

Exod. 9

Mat. 2

Heb. 1

great

Parsons, R.

great promises & vowes in that d
 .Mac. 9 **Stresse:** call to minde the case of Antio-
 chus in his extremities: what pro-
 mise of good deedes, what vowes of
 vertuous lyfe made he to God vpon
 cōditiō he might escape, & yet preua-
 led he nothing therby. All this is spo-
 ken, not to put the in dispayre which
 are now in those last calamities: but
 to dissuade others from falling into
 the same: assuring thee (gētle reader)
 that the prophet sayd not without
 cause, seeke vnto God while he may
 be found: call vpon hym while he
 is neare at hand. Now is the time
 acceptable, now is the day of salu-
 .Cor. 6 tion, sayeth S. Paul. Now is God
 to be found, and neare at hand in the
 embrace all them that truelie turne
 vnto hym, and make firme resoluti-
 on of vertuous lyfe hereafter. If we de-
 ferre this tyme: we haue no warrant
 that he will ether call vs, or receyue
 vs hereafter: but rather many thre-
 tes to the contrarie, as hath bene shew-
 ned. **Wherefore** I will ende with this
 one sentence of S. Austen: that he
 both a careles & most graceles man
 which knoweing all this, will vētue-
 notwithstanding the eternity of his
 saluatiō & dānation, vpon the doubtful
 full euent of his finall repentance.



Of three other impedimentes that
hynder men from resolution:
which are slothe, negligence,
and hardnes of harte.

CHAP. 6.

Besides all impedimentes
which hytherto haue
bene named, there are yet
diuers other to be founde
if a man could examine
the particular consciences of all such
as doe not resolue. But these three
were mentioned, and to be handeled
in this chapter, are so publique and
knownen: as I may not passe them
ouer, without discoueringe the same:
that, many times men are euill
affected, and knowe not their owne
diseases: the onelie declaratiō wher-
of (to such as are desirous of their
owne health) is sufficient to auoyde
the danger of the sickenes.

First then, the impediment of
slothe is a greate and ordinarie let
to resolution to many men: but espe-
ciallie in ydle and delicate people,
whose life hath bene in all ease and
rest, and therefore doe persuade them

selues, that they can take no paines
 nor abide no hardnes, though neuer
 1. Cor. 6 so faine they woulde. Of which
 Paul sayeth, that wise people shal
 not inherite the kingdome of heauen.
 These men will confesse to be true, and
 much & more than is sayd before: and
 that they would also gladly put the
 same in execution, but that they can
 not. Their bodies may not beare it
 they can not fast: they can not watch
 they can not praye. They can not
 leaue their disportes, recreations,
 merie companions: they shoulde dis-
 presentlie (as they saye) with me-
 lancholy, if they did it: yet in their
 hartes they desire (forsooth,) that
 they could doe the same, which seynge
 they can not: no doubt (say they,
 God will accept our good desires.
 But let them hearken a litle what the
 scripture sayeth hereof: desires de-
 Pro. 21. Kill the slothefull man (sayeth Salomon)
 ,, mon:) his handes will not fall to any worke:
 ,, worke: all the daye longe he coueteth
 ,, and desireth: but he that is iust, will
 ,, doe, and will not cease. Take the
 ,, slothefull and vnprofitable seruaunt
 Mat. 23. (sayeth Christ) and flinge him into
 ,, utter darkenes, where shalbe wee-
 ,, pinge and gnashinge of teethe. And
 ,, when he passed by the way and founde
 a figge

lib.1. Part.2. Chap.6. (three impediments.) ; re
 figge tree with leaues , without ,
 fruit (which signified desires with;
 at workes:) he gaue it presentlie an
 everlasting curse. Finallie , the pro:
 phet Dauid detesteth those men, and
 sayeth also, they are detested of God,
 in labore hominum non sunt, which
 are not in the laboures of men.

Of this fountaine of slothe do
 proceede many effectes that hinder
 the slothfull from resolution. And
 the first is a certaine heauines , and
 sleepe drowlines towards all good:
 as , accordinge as the scripture
 sayeth , pigredo immittit soporem, slothe
 bringe drowlines. For which
 cause S. Paul sayeth, surge qui dormis,
 arise thou which arte a sleepe : and
 Christ crieth out so often, videte, vigi-
 te, looke about you, and watche: you
 shall see many men in the world,
 with whom if you talke of a cowe or
 calfe , of a fat ore , of a pece of
 ground , or the like: they can both
 heare and talke willingly & freshelie:
 but if you reason with them of their
 aluation , and their inheritance in
 the kingedome of heauen: they an-
 swere were not at all: but will heare , as if
 they were in a dreame. Of these men
 then sayeth the wise man: how longe
 wilt thou sleepe o slothfull felowe?

3 iiij when

Fovver
 effectesc
 slothe.

1.
 DROVV-
 SYNES.
 Pro. 19
 Ephe. 5
 Marc. 13
 Mat. 24
 & 25.

Prou. 6
 & 24.

„ when wilt thou arise out of th
 „ Dreame? A litle yet wilt thou sleepe
 „ litle longer wilt thou slumber: a litle w
 „ thou close thy hādes together, & tal
 „ rest: and so, pouertie shall hasten v
 „ thee as a runninge poste, & beggar
 „ as an armed man shall take and po
 „ selle thee.

2. The second effect of slothe,

FEARE. fond feare, of paines and labour, and
 castinge of doubttes where none be
 Pro. 19. accordinge as the scripture sayeth
 pigrum deicit timor, feare discouraget
 sal. 52. the slothefull man. And the prophe
 sayeth of the like, they shake fo
 feare wherethere is no feare. Thes
 men doe frame vnto thē selues stra
 imaginations of the seruice of God
 and daungerous euentes, yf they
 should folow the same. One sayeth
 If I should fast much: it would with
 out doubte corrupt my bloode. An
 other sayeth, if I should pray, and b
 bareheaded much: I should die most
 certainlie with reume. A thirde saleyth
 if I shoulde kepe account of all my
 sinnes, to confesse them: it woulde
 quicklie kill me with sadnes. And yet
 all this is nothinge els but slothe
 as the scripture testifieth in theese
 ro. 22. wordes: Dicit piger, leo est foris: in medio
 platearum occidendus sum. The slothe

ful

lib. I. Part. 2. Chap. 6. (three impedimētes)

all man sayeth, sittinge still in his house : ther is a lion without : if I should goe out of doores to labour, I woulde certainlie be slaine in the midst of the streetes.

A third effect of slothe is pusillanimitie and faintnes of hart: where the slothefull man is ouerthrowē, and discouraged by euery litle contrarietie of difficultie which he findeth in vertue, or which he imagineth to finde therein. Which the scripture signifieth, when it sayeth, *lapis luteo lapidatus est piger*, the slothefull man, is stoned to death with a stone of durt; that is, he is ouerthrowne with a difficultie of no importance. Againe: *De stercore boum lapidatus est piger*, the slothefull man is stoned dead with the dung of oxen: which comonlie is of matter so soft, it can hurt no man.

A fowerth effect of slothe is idleness: which we see in many men that will talke and consult of this & that, about their amendement, but will execute nothinge. Which is moste fitlie exprest by the holie poet in these wordes: *Sicut ostium ver-* *tur in cardine suo, ita piger in lectulo suo.* as a doze is tossed in and out vpon hingells, so is a slothefull man,

PUSIL-
LANI-
MITIE.

Eccl. 2:

Parsons. R.

LAZY-
NES.

Pro. 2. 6

- q. 13. **yinge lazeliē vpon his bedde. And**
 againe: vult & non vult piger: A slothefull
 man will and will not: that is, he
 turneth him selfe to and fro in his
 bedde, and betwene willinge and nill-
 inge he doeth nothinge. And yet
 farther in an other place the scrip-
 ture describeth this lazinesse, sayinge
 q. 19. the slothefull man putteth his hādes
 vnder his girdle, & will not bouchē
 faile to lift them vp to his mouthē, for
 that it is painfull.

All these and many more are the
 effectes of slothe: but theese fower
 especiallie, haue I thought good to
 touche in this place: for that, they le-
 and hinder greatlie this resolution
 which we talke of. For he that lyeth
 in a slumber, and will not heare, or
 attend to any thinge, that is sayed of
 the life to come: and besides this
 imagineth fearefull matters in the
 same: and thirdlie, is throwen downe
 by euery litle blocke, that he findeth
 in the waye: and lastlie is so lazie, as
 he can beare no labour at all: this
 man (I saye) is past hope, to be gay-
 ned, to any such purpose as we
 speake for.

Meanes
 to remo-
 ue slothe.

To remoue therfore this imped-
 ment, this sorte of men ought to lay
 before their eyes, the laboures of

Thy

Christ, and of his saintes: the exhortations they vsed to other men, to take like paines: the threates made in scripture against them which labour not: the condition of our present warfare, that requirerh trauaile: the towne prepared for it: and the miserie ensueing vpon ydle & lazye people. And finallie, if they can not beare the labour of vertuous lyfe, which in neede is accompanied with so many consolations, as it may not rightfullie be called a labour: how will they abyde the labour and tormentes of the lyfe to come, which must be both intollerable and euerlasting?

Saint Paul sayeth of him selfe **Thess. 3** and others, to the Thessalonians: we would not eate our breade of free cost, when we were with you: but byd worke in labour & wearynesse, both daye and night: therby to geue you an example of imitation: denouncing further vnto you, that yf any man would not worke he shoulde not eate. Christ went forth into the streetes twise in one daye, and still reprehended greuouslie those that loode ydle there: **Mat. 20** *Quid hic statis tota die inuiosi?* Why doe ye stand heere all the daye ydle and doeing nothinge? **Iohn. 5** I am a vine, (sayeth Christ) and my father

- ,, father is a husband man: euery brast
 ,, che that beareth not fruit in me, m
 ,, father will cut of and cast into th
 uc. 13. fire. And in an other place : Cu
 ,, Downe the vnprofitable tree : wh
 ,, doeth it stand here, and occupie b
 ,, the grounde for nothing? And againe
 Mat. 11. the kingdome of heauen is subiect to
 ,, force: and men do gaine it by violēc
 ccle. 9. and labour. For which cause, the wis
 ,, man also sayeth: whatsoeuer thy hā
 ,, can doe in this life, doe it instantlie
 ,, for there is nether time, nor reason
 ,, nor wisdom, or knowlege that w
 ro. 10. can employe. And againe the same
 ,, wise man sayeth : The lazie hand
 ,, worketh beggarie to it selfe, but the
 ,, laboursome and valiant hande hea
 ,, peth vp greate riches. And yet fur
 ,, ther to the same effect: The slotheful
 ro. 20. man will not sowe in the winter, for
 ,, that it is colde : and therfore he shal
 ,, begge in the somer, and no man shal
 ,, take pitie of him.

All this pertayneth to shew, how
 that this lyfe is a time of labour, and
 not of ydlenes : and appointed vnto
 vs for the gayninge of heauen : it is
 the market, wherein we must buye
 the battaile wherein we must fight
 and gayne our crowns : the winter
 wherein we must sowe : the daye of
 labour

about wherein we must sweat and
payne our pēnie: And he that passeth
ouer lazilie this daye (as the moste
parte of men doe) must suffer eternall
pouertie, & neede in the lyfe to come:
as in the first parte of this booke Ca. 3. pa.
more at large hath bene declared. 24.
Wherefore, the wise man (or rather
the holie ghost by his mouthe) geueth
the one of vs, a moste vehement ad- Prou. 6
monition and exhortation, in theese
wordes. Runne aboute: make haste:
stirre vp thy freende: geue no sleepe
vnto thy eyes: let not thine eye lide
in slumber: skippe out as a doe from
the handes of him that held her: and
as a bird out of the hād of the fowler:
goe vnto the Emmet (thou slothefull
man,) and consider her doeinges,
and learne to be wise: she hauinge no
guide, teacher, or captaine, prouideth
meate for her selfe in the sommer, and
gathereth together in the haruest,
that which maye serue her to feede
vpon in the winter. By which wordes
we are admonished in what order we
ought to behaue our selues in this
life, and how diligent and carefull
we should be in doeing of all good
workes, (as S. Paul also teacheth) Coloss
consideringe, that as the Emmet la- Rom. 1
boureth most earnestlie in the haruest Gala.
time

time to laye vpppe for the winter to come: so we should for the next world. And that slothefullnes to this effect, is the greatest and most dangerous let that may be. For, as the Emmet should die in the winter most certainlie for hunger, if she should liue ydlie in the sommer: so without all doubt they are to suffer extreme neede and miserie in the world to come, who now for slothe doe omit to labour.

2.

of negli-
gence.

The second impediment is called by me, in the title of this chapter negligence. But I doe vnderstand therby a further matter than commonly this worde importeth. For I doe comprehend vnder the name of negligent, all careles, and dissolute people which take to hart nothinge that pertayneth to God or godlines, but onelie attend to worldlie affaires, makinge their saluation the least parte of their cogitations. And vnder this kinde of negligence is contained both Epicurisme, (as S. Paul noted in some Christian of his dayes, who beganne onelie to attend to eate and drinke, and to make their bellies their God, as our Christians now doe) & also a secret kinde of Atheisme, or denyinge of God: that is, of denyinge

picu-
sme, or
se of
picures.
hili) 3.
pm. 16

change him in life and behauiour, as
 Paul expoundeth it. For albeit Tim. 1.
 these men in wordes doe confesse
 god, and professe them selues to be
 good Christians as the rest: yet
 trellie in deede they doe not be-
 lieue god: as their life & doings doe
 declare. Which thinge the scripture
 discouereth plainlie, when it sayeth,
 dissolutis corde, qui non credunt deo: Ecce. 2
 doe be vnto the dissolute and careles
 hart, which doe not beleue God.
 That is, though they professe that
 they beleue and trust in him: yet by
 their dissolute and careles doings
 they testifie that in their hartes
 they beleue him not: for that, they
 haue nether care nor cogitation of
 matters pertayninge to him.

These kinde of men are those
 which the scripture noteth, and de-
 testeth for ploweing with an oxe and
 an Asse together: for soweinge their
 ground with mingled seede: for
 wearinge apparell of linsie woollie,
 that is made of flaxe and wooll to-
 gether. These are they of whom
 Christ sayeth in the reuelations. 3
 wouldest thou were either colde or
 hoate. But for that thou arte like
 warme, and nether cold nor hoate:
 therefore will I beginne to vomite
 thee

Of care-
 les Athe-
 istes.
 Deu. 22

Apoc. 3

Parsons, R.

thee out of my mouth: these are the
 which can accorde all religions to-
 gether, and take vp all controuersie
 by onely sayinge, that ether they are
 differences of small importāce, or el-
 that they appertaine onelie to lea-
 ned men to thinke vpon, and not vnto
 the. These are they which can applie
 them selues to any companie, to
 any time, to any princes pleasure
 for matters of lyfe to come. These
 men forbidd all talke of spirite, reli-
 gion, or deuotion in their presence
 only they will haue men eate, drinke
 and be merie, with them: tell newes
 of the courte & affaires abroad, singe
 daunce, laugh, and playe at cardes
 and so passe ouer this lyfe in lesse
 consideration of God, than the very
 heathens did. And hath not the scrip-
 ture reason the, in saying that these
 men in their hartes and workes are
 Atheistes: yes surelie. And it may be
 proued by many rules of Christ. As
 for exāple: this is one rule set downe
 by him selfe: By their fruites yee shall
 know them: For such as the tree is
 within such is the fruit which that
 tree sendeth forth. Agayne, the
 mouth, speaketh from the abundance
 of the hart: and consequentlie, seeinge
 their talke is nothinge but of world-

ac. 6.

at. 13.

lie

the vanities: it is a signe, there is nothing in their harte: but that. And Math. 6 when it foloweth also by a third rule, where the treasure is, there is the harte, and so, seeinge their hartes are helie set vpon the world: the world is their onelie treasure, and not God. And consequentlie they preferre that before God, as in deede Atheistes.

This impediement reacheth farre and wide at this daye: and infinite are the men which are intangled therewith: and the causes thereof are two speciallie. The first is heresie: which mouinge many questions and doubts wearieth out a mans wit, & at the ende bringeth him to care for no parte, but rather to contemne all. The second is inordinate loue of the world: which bringeth men to hate God, & to conceyue enemytie against him, as the Apostle sayeth: and therefore, no maruayle though in deede they nether beleue, nor delight in him. And of all other men these are the hardest to be reclaymed, and brought to any resolution of amendment: for that, they are insensible: beside that, doe also flie all meanes, whereby they may be cured. For, as there were small hope to be conceyued in that patient, which beinge greuouslie

Two causes of Atheisme at this daye.

1. Ioh. 2.

A comparison:

Parsons R.

uoullie sicke should nether feelee his
disease, nor beleuee that he were dis-
tempered, nor abide to heare of phy-
sicke, or phisition, nor accept of any
counsaile that should be offered, nor
admit any talke or consultatioⁿ about
his curinge: so theese men are in mo^r
daungerous estate than any other
for that, they know not their own
daunger, but perswading them selues
to be moze wise thā their neighbour
Doe remoue from their cogitation
all things, wherby their health might
be procured.

The onely waye to doe theese men
good, (if there be any waye at all) is
to make thē know that they are sicke
and in great daunger: which in our
case may be done best (as it seemeth
to me) by geuing them to vnderstand
how farre they are of, from any one
peece of true Christianitie, and con-
sequente from all hope of saluation
that may be had, therby. God requi-
reth at our handes, that we should
loue hym and serue hym, with all our
harte, with all our soule, and with all
our strenght. These are the prescrip-
tionnes of god, set downe both in
the olde and new law. And how farre
(I praye the) are these men of from
this, which employe not the halfe of
thei

The
waye
to cure
these
men.

Deut. 6.

Mat. 22.

Luc. 10.

they haue, nor the halfe of theyr
 rule, nor the halfe of theyr strength
 in gods seruice, nay, not the least part
 therof? God requireth at our handes, Deut. 6.
 that we should make his lawes and & 11.
 receptes our studie and cogitations: Iohn. 1.
 that we should thinke of them contin-
 uallie, and meditate vpon the both
 day and night, at home and abroad,
 early and late, when we go to bedde,
 when we rise in the morning: this
 is his commaundement, and there is
 no dispensatiō therin. But how farre
 are these men frō this, which bestowe
 not the third part of their thoughtes
 vpon this matter, no not the hun-
 dredth parte, nor scarce once in a yeare
 to talke therof? can these men saye,
 they are Christians, or that they be-
 lieue in god?

Christ makinge the estimate of Luc 10
 things in this lyfe, pronounced this
 sentence: Vnum est necessarium, one onely
 thing is necessarie, or of necessitie in
 this world, meaning the diligent and
 carefull seruice of God. These men
 make many things necessarie beside
 this one thing, and this nothing ne-
 cessarie at all. How farre doe they
 differ then in iudgemente frō Christ? 1. Ioh.
 Christes Apostle saith, that a Christiā
 must nether loue the world, nor any
 thing

thing in the world. These men love
 nothing els but that which is of the
 world: he sayeth, That whosoever
 a friend to the world is an enemy to
 Christ: These men are enemies to whosoever
 is not a friend to the world.
 How then can these men hold Christ?
 Christ sayeth, we should pray
 continually. These men pray neuer.
 The Apostle sayeth, that couetousnes
 uncleannesse, or scurrillie should
 not be so much as once named among
 Christians: these men haue no other
 talke but such. Finallie, the whole
 course & canon of scripture runneth
 that Christians should be attent, vigi-
 lantes, solliciti instantes, feruentes, perseue-
 rantes sine intermissione: That is, attent,
 vigilant, carefull, instant, feruent,
 perseuerant without intermission in
 the seruice of God: but these men
 haue no one of these pointes, nor
 any one degree of any one of these
 pointes: but in euery one the cleane
 contrarie. For they are nether attent
 to those things which appertaine
 vnto God, nor vigilant, nor solicitous,
 nor carefull: and much lesse, instant
 feruent, and least of all perseuerant
 without intermission: for that they
 neuer beginne. But on the contrarie
 side, they are careles, negligent, luma-
 pishe,

Luc. 18.

Eph. 5.

Luc. 21.

Eph. 5.

Luc. 21.

Mat. 24.

Eph. 6.

Rom. 11.

Rom. 12.

Mat. 10.

the, remisse, key colde, peruerse, con-
 demning and despising, yea loathing
 and abhorring all matters that apper-
 taine to the mortifying of the selues,
 and true seruice of God. What parte
 haue these men then in the lot and
 portion of Christiās, beside onely the
 bare name, which profiteth nothing?

And this is sufficient to shew how
 great and dangerous an impediment
 this careles, senseles, and supine neg-
 ligence is, to the resolutiō wherof we
 entreate. For yf Christ require to the
 perfectiō of this resolutiō, that who-
 soeuer once espyeth out the treasure
 hid den in the fyeld (that is the kyng-
 dome of heauen, and the right waye
 to gayne it) he should presently goe &
 sell that he hath, and bye that fyeld:
 that is, he should preferre the pur-
 chase of this kyngdome of heauen, be-
 fore all the commodities of this lyfe
 whatsoeuer: & rather venture the all,
 than to omit this treasure: if Christ
 (I saye) require this, as he doeth:
 when will these men ever be brought
 to this point, which will not geue the
 least parte of their goodes to purchase
 that fyeld? nor goe forth of doore to
 treatate the byinge therof? nor will so
 much as thinke or talke of the same,
 nor allow of him which shall offer the
 meanes

Mat. 13

meanes and wayes to compasse it?

Wherefore, whosoever findeth hym selfe in this disease, I would counsaile him to reade some chapter of the first parte of this booke, especiallye the thied and fowerth, entreating of the causes for which we were sent into this world: as also the fiveth of the account, which we must yeeld to God, of our time here spent: and he shall thereby vnderstand (I doubt not) the errour and daunger he standeth in, by this damnable negligencie wherein he sleepeth, attending onely to those thinges which are meere vanities, & for which he came not into this worlde: and passinge ouer other matters, without care or cogitation which onelie are of importance, and to haue bene studyed and thought vpon by him.

The thied and last impediment that I purpose to handle in this booke, is a certaine affection, or euill disposition in some men, called by the scripture, hartnelle of harte, or in other wordes, obstinacie of minde. Whereby a mā is settled in resolution neuer to yeeld from the state of sinne wherein he liueth, whatsoeuer shall or may be sayd against the same. And I haue reserued this impediment, for

the

the last place in this booke: for that, is the last, and worst of all other impediments discovered before, containing all the euill in it selfe that any of the other before rehearsed, haue: and adding beside, a most willfull and malicious resolution which quite contrarie to that resolution which we so much endeouour to induce men vnto.

This hardnes of harte hath diuers Degrees in diuers men, and in some much more greuous than in other. For some arrived to that hygh cheefe obduration, which I named before, in such sort, as albeit they well know that they are amysse: yet for some worldlye respect or other, they will not yeeld, nor chaunge their course. Such was the obduration of Pilate: though he knew that he condemned Christ wrongfullie: yet, not to leese the fauour of the Jewes, or to incurre displeasure with his prince, he proceeded, & gaue sentence against Iesus. This also was the obduration of Pharaao: who, though he sawe the miracles of Moyses and Aaron, and felt the strong hand of God vpon his kyngdome: yet, not to seeme to be ouercome by such simple people as they were: nor that men should thinke

Two degrees of hardnes of harte

Mat. 27

Exod. 6
7.8.

he

he would be enforced by any means
to relent : he perseuered still in his
willfull wickednes, vntill his last
Act. 26. utter destruction came vpon him
& 27. This hardnes of hart was also
kyng Agrippa, and felix gouernour
Iewrie : who, though in their owne
conscience they thought that S. Paul
spake trueth vnto them : yet, not
hazard their credit in the world, they
continued still, and perished in their
owne vanities. And commonlie this
obduration is in all persecutors
of vertue, and vertuous men : whom
though they see euidentlie to be inno-
cent, & to haue equitie on their side
yet, to maintayne their estate, cre-
dite, and fauour in the world, they
persist without, ether mercie or re-
lease, vntill God cut them of, in the
middest of their malice and furious
cogitations.

A second
degree of
obdura-
tion.

Others there are, who haue not
this obduration in so hygh a degree
as to persist in wickednes directly
against their owne knowledge : but
yet they haue it in an other sorte : for
that, they are settled in firme purpose
to folow the trade, which all credit
they haue begunne: and will not vnder-
stand the daungers therof: but doe
seek rather meanes to perswade them

seuer

es, and quiet their consciences
reign: and nothing is so offensive
to them, as to heare any thing
against the same. Of these men holys
sayeth: *Dixerunt deo, recede a nobis*
scientiam viarum tuarum nolumus. They

to God, departe from vs, we will
haue the knowlege of thy wayes. *Iob. 21.*
the prophet Dauid yet more ex-
pelye: Their furie is lyke the furie
serpentes, lyke vnto cocatrices that

stoppe their eares, and will not heare
the voyce of the inchaunter. By this
chaunter he meaneth the holy
gheste, which seeketh by all meanes

possible to charme them from the bewitching
wherein they stand, called *Sap. 4.*
the wyse, man *fascinatio nugacitatis*

the bewitching of vanitie: but (as *Zach. 7.*
the prophet saith) they will not heare
they turne their backs, they stoppe

their eares, to the ende they may not
vnderstand: they put their hartes as
Adamant stone, lest perhappes

they should heare gods lawe, and be
conuerted. The nation of Jewes is peculiarly
destined to haue bene alwayes geuen to

his great synne, as S. Stephen wit-
neth, when he sayed vnto their
steepe faces: you haue hardened Jewes,

you haue alwayes resisted the holy
gheste,
A A gheste,

- A&. 7. ghoſte, meaning therby (as Chriſt
 Math. 5. clareth more at large) that they re-
 Luc. 11. ted the prophets and ſaintes of God
 13. in whom the holie ghoſte ſpake
 them from time to time, for ament
 ment of their life: & for that, throu-
 the light of knowlege which: the
 had by hearinge of godes lawe, the
 could not in trueth or ſhew cōdem-
 the things which were ſayd, or auer-
 the iuſt reprehentions uſed toward
 them: and yet reſolued with the
 felues not to obey; or change
 ſome of their proceedinge: therfore
 fell they in ſine to perſecute ſharply
 theiſe reprehendors: wherof the on-
 cauſe was hardnes of harte. Induratio
 ruit facies ſuas ſupra petram, & noluerunt
 reuerſi: ſayeth God by the mouth
 Jer. 5. Jeremie: they haue hardened theiſe
 faces aboue the hardnes of a rock
 and they will not turne to me. And
 an other place of the ſame prophet
 complayned greivouſly of this per-
 uerſenes: Quare ergo auerſus eſt populus
 Iere. 8. iſte in Ieruſalem, auerſione cōtentioſa
 And why then is this people in Jeruſa-
 Ieruſalem revolted from me, by to con-
 tentions and peruerſe an alienation
 as they will not heare me any more
 And yet againe in an other place
 Ezech. 18 Quare moriemini domus Iſrael: why

you dye, you house of Israel: why
will you damne your selues? why are
you so obstinate, as not to heare? so
peruerse, as not to learne? so cruell to
your selues, as you will not knowe
the dangers wherein you liue? nor
vnderstand the miserie that hangeth
ouer you?

Doest thou not imagine (deare
brother) that God bleseth this kinde
of speeche, not onelie to the Jewes,
but also to many thousand Christians,
and perhappes also vnto thy selfe?
many times euery day: for that thou
refusest his good motions, and other
meanes sent from him, to draw thee
to his seruice, thou beinge resolved
not to yeeld therunto, but to follow
thy pursuite, whatsoeuer persualions
shall come to the contrary? Alas, how
many Christians be there, who saye
to God daylie, (as they did whom I Iob. 2 r.
haue named before) departe from vs.
We will not haue the knowleg of thy
wayes? How many be there, which
abhorre to heare good counsaile?
reare & trouble to reade good bookes?
like and detest the frequentation of
godlie companie, lest perhappes by
such occasiōs they might be touched
with conscience, conuerted, and saued?
How many be there, which saye with

those most vnfortunate hard harted
men, wherof the prophet speaketh

Isa. 28. Percussimus foedus cum morte, & cum in-

ferro fecimus pactum: We haue stricke

a league with death, and haue made

a bargaine with hell it selfe: which is

as much to saye, as if they had sayde

trouble vs not, moleste vs not with

thy persuatōs: spend not thy words

& labour in vaine: talke vnto others

who are not yet settled: let them take

heaven that take it will: we for our

partes are resolved we are at a point

we haue made a league that must be

kept: we haue made a bargaine that

must be perfourmed, yea though it be

with hell, and death euermoring.

The de-
scription
of a hard
hart.

Gal. 75.

It is a wondrous full furie, the ob-

duration of a hard hart: & not with

out cause compared by the proph-

(as I haue shewed before) to the

willfull furie and rage of serpentes

And an other place of scripture de-

scribeth it thus: Durus es, & neruus ser-

Isa. 48.

reus ceruix tua, & frons tua area: Thou art

hard harted, & thy necke is a sinow

of yron, and thy forehead is of brasse

What can be more vehementlie spo-

ken to expresse the hardnesse of this

mettall: but yet S. Barnard expres-

seth it more at large, in these words

Quid ergo cor durum: and what is the

a hart

Lib. 1. de
confid. ad
Eug. c. 3.

LIB. I. PAR. 2. Chap. 1. Of the Impediments
 a hard harte: and he answereth im:
 mediately: A hard hart is that, which
 is nether cut by compunction, nor
 softened by godlynes, nor moued
 with prayers, nor yeeldeth to threath-
 ning, nor is any thinge holpen, but
 rather hardined, by chasteninge. A
 hard hart, is that which is ingrat-
 full to godes benefites, disobedient
 to his counsaills, made cruell by his
 iudgementes, dissolute by his allure-
 mentes, vnshamefast to filthines,
 feateles to perils, vncourteous in
 humane affaires, recheles in matters
 pertayninge to God, forgetfull of
 thinges past, negligent in thinges
 present, improuident for thinges to
 come.

By this description of S. Barnard
 it appeareth, that a hard harte is al-
 most a desperate & remediless disease,
 where it falleth. For what will you
 doe (sayeth this good father) to amēd
 it: if you laye the greuousnes of his
 sinnes befoze him: he is not touched
 with compunction: yf you alleage
 him all the reasons in the world, why
 we ought to serue God, and why we
 ought not to offend and dishonour
 him: he is not mollified by this consi-
 deration of pletie: yf you would re-
 quest him & beseeche him with teares,

Ala hi euen

The ex-
 plication
 of S. Ba-
 nards
 vvordes

other is a stony harte, which yf you beate and buffet neuer so much with hammers, you may as soone breake it in peeces, as ether bend it, or make it bleede. And of these two hartes in this lyfe dependeth all our miserie, or felicitie for the lyfe to come. For as God, when he woulde take vengeance of Pharaao, had no more greuous waye to doe it, than to saye, Indurabo cor Pharaonis: I will harden the hart of Pharaao: that is, (as Saint Austen expoundeth) I will take awaye my grace, and so permit him to harden his owne harte: so when he woulde shew mercie to Israell, he had no more forcible meanes to expresse the same, than to saye, I will take awaye the stony hart out of your fleshe, and geue you a fleshie harte in steade thereof. That is, I will take awaye your hard hart and geue you a soft harte, that wilbe moued when it is spoken vnto. And of all other blessings and benefites which God doth bestowe vpon mortall men in this lyfe, this soft and tender hart is one of the greatest: I meane such a hart as is soone moued to repentance, soone checked and controlled, soone pearced, soone made to bleede, soone stirred to amendement. And on the
con:

Exo. 4.

7. 14.

Nu. q. 18.

super

xod. &

er. 83.

camp

zec. 36

contrary parte, there can be no greater curse or malediction layed vpon a Christian, than to haue a hard and obstinate hart, which heapeth euery day vengeance vnto it selfe and his maister also, as S. Paul sayeth: and is compared by the same Apostle vnto the grounde which no store of rayne can make frutefull, though it fall neuer so often vpon the same: and therfore he pronounceth therof, Reprobata est & maledictio proxima, cuius consummatio in combustionem: That is, it is reprobate, and next doore to malediction, whose ende or consummation must be fire and burninge.

Heb. 6.

Which thinge beinge so, no maruaile though, the holie scripture doe exhorte vs so carefullie from this obduration & hardnes of hart, as from the moste daungerous and desperate disease, that possible may fall vpon the Christian, beinge in deed (as Saint Paul signifieth) the next doore to reprobation it selfe. The same Apostle therfore writeth, nolite contristare, nolite extinguere spiritum dei doe you not contristate or make sadde, doe you not extinguishe the spirite of God, by obduracion, by resisting and impugning the same. Agayne non obduretur quis ex vobis fallacia peccari: Let no mā be hard
 Aa v harted

Heb. 6.

Ephē. 4

1. Tho. 5

harted amōg you, through the Deceit
 of sinne. The prophet Dauid also
 crieth, hodie si vocem eius audieritis, no
 lite obdurare corda vestra: Euen this
 daye, if you heare the voyce of Gods
 callinge you to repentance: see you
 harden not your hartes against him.
 All which earnest speeches, vsed by
 godes holie spirite doe geue vs to
 vnderstand how carefullie we haue
 to flie this moste pestilent infection
 of a hard hart: which allmightie god
 of his mercie geue vs grace to doe
 and indue vs with a tender hart to
 wardes the full obedience of his di
 uine Maiestie: such a soft hart. I say
 as the wise man desired, when he
 sayd to God: Da seruo tuo cor docile
 3. Re. 3. Geue vnto me thy seruant, (o Lord)
 hart that is docible, and tractable to
 be instructed: such a hart as God him
 selfe describeth to be in all thē whome
 Esa. 66. he loneth, sayeing, ad quem respiciam
 nisi ad pauperulum & contritum corde, &
 timentem sermones meos? To whom will
 I haue regarde or shew my fauour
 but vnto the poore & humble of hart
 vnto the contrite spirite, and to such
 as trembleth at my speeches?

Beholde (deare brother) what a
 hart God requirerh at thy handes?
 A little poore and humble hart: (for so
 much

much importeth the diminutive pau-
perculus) Also a contrite hart, for
thy offences past: and a hart that tre-
bleth at every word that cometh to
thee from God, by his ministers. How
then wilt thou not feare at so many
wordes, & whole discourses as haue
bene vsed before, for thy a wakening,
for opening thy perill, for stirring the
to amendement: how wilt thou not
feare the threates and iudgements
of this greate Lorde for thy sinnes?
how wilt thou dare to proceede any
further in his displeasure, how wilt
thou deferre this resolution any lon-
ger? surely the least parte of that
which hath bene sayde, might suffice
to moue a tender hart, an humble and
contrite spirite, to present resolution
and earnest amendement of lyfe. But
yf all together, can not moue thee to
doe the same: I can saye no more, but
that thou hast a verie hard hart in
deede: which I beseeche our heauenly
father to soften for thy saluation,
with the pretious hoate bloode of
his onelie sonne, our Saviour, who
was content to shedde it for that ef-
fect vpon the crosse.

And thus now hauinge sayd so
much as time permitted me, concer-
ninge the first generall point requi-
red

The co-
clusion
of this
vvhole
booke

Pag. 9.

red at our handes for our saluation
that is, concerninge resolution, ap-
pointed by my diuision in the begin-
ning, to be the subiect or matter of
this first booke: I will ende heere: de-
ferring for a time the performance of
my purpose for the other two bookes,
vpon the causes & reasons set downe
in an aduertisement to the reader at
the very first entrance vnto this
booke: nothing doubtinge but if God
shall vouchesafe to worke in any
mans hart by meanes of this booke,
or otherwise, this first point of reso-
lution, the moſte hard of all other:
then will he also geue meanes to per-
fite the worke begunne of hym selfe,
and will supplie by other wayes the
two pointes foloweing: that is, both
right beginning, and constant perse-
uerance, wherunto my other two
bookes promised, are appointed. It
will not be hard for hym that were
once resolved, to fynde helpers and
instructours enough, beside the ho-
lye ghoste, which in this case will al-
wayes be at hande: there want not
good bookes, and better men (God be
glorified for it) in our owne countrie
at this daye, which are well able to
guyde a zealous spirite, in the right
way to vertue: and yet as I haue pro-
mised

Phili. 2.

missed befoze, so meane I (by gods most holie helpe and assistāce) to send thee (gentle reader) as my time and habilitie will permitt, the other two bookes also: especiallie, yf it shall please his diuine Maiestie to cōforte me hereunto, with the gayne or good of any one soule by this which is already done: that is, yf I shall conceiue or hope, that any one soule so dearely purchased by the pretious bloode of the sonne of God, shalbe moued to resolution by any thing that is here sayd that is, shalbe reclaimed from the bondage of sinne, and restored to the seruice of our maker and redemer: which is the onely ende of my writing, as his maiestie best knoweth.

And surelie (gentle reader) though I must cōfesse that much more might be sayde for this point of resolution, than is heere touched by me, or than any man can well vtter in any competent kinde of booke or volume: yet am I of opinion, that ether these reasons heere alleaged are sufficient, or els nothing will suffice, for the conquering of our obstinacie, & beating downe of our rebellious disobedience in this point. Heere thou mayest see the principall argumentes inducing thee to the seruice of God, and dete-

station

The
effeate
of that
vvhich
hach
bene said
in this
booke.

In the
first parte

station of vice. Heere thou mayest see
the cause and ende why thou wer
created: the occasion of thy coming
hyther: the things required at thy
hādes in particular: the account tha
will be demaunded of thee: the iustic
& seueritie of God therein: his good
nes towards thee: his watchefullne
ouer thee: his desire to wyne thee
his rewarde, yf thou doe well: his in
finite punishment, yf thou doe euill
his calles: his baytes: his allura
mentes to saue thee. And on the con
trarie parte, heere are discouered
vnto thee, the vanities, and decepte
of those impedimētes, hynderances
or excuses, which any waye might le
staye, or discourage thy resolutiō: the
fained difficulties of vertuous lyf
are remoued: the concepted feares
gods seruice are taken awaye: all
cinge flatteryes of worldlie baniti
are opened: the foolyshe presumpti
vpon gods mercye: the daunger
delaye: the dissimulatiō of slothe: the
desperate perill of careles and ston
hartes are declared. What then wilt
thou desire more to moue thee? what
further argument wilt thou expect,
drawe the from vice and wickedne
than all this is?

In the
second
parte

If all this fyre the not, what wilt
thou saye?

fyre the (gentle reader?) yf when
 thou hast read this, thou laye downe
 the booke againe, & walke on in thy
 careles lyfe as quietlye as before:
 what hope (I beseeche thee) maye
 there be conceyued of thy saluation?
 wilt thou goe to heauen liuing as
 thou doest? it is impossible: as soone
 thou maiest driue God out of heauē
 as get thither thy selfe, by this kind
 of lyfe. What then? wilt thou forgoe
 heauen, and yet escape hell too? this
 is lesse possible, whatsoeuer the
 Atheistes of this world doe perswade
 thee. Wilt thou perhappes deferre
 the matter, & thinke of yt hereafter?
 I haue tolde thee my opinion heerof
 before. Thou shalt neuer haue more
 abilitie to doe it thē now, ad perhap-
 pes neuer halfe so much. If thou re-
 fuse it now: I maye greatlie feare,
 that thou wilt be refused hereafter
 thy selfe. There is no waye then so
 good (deare brother) as to doe it pre-
 sentlie whiles it is offered. Breake
 from that tyrant, which detayneth
 thee in seruitude: shake of his chay-
 nes: cut a sunder his bandes: runne
 violentlie to Christ, which standeth
 redye to embrace, thee with his ar-
 mes open on the crosse. Make ioyfull
 all the Angels & court of heauen with
 thy

thy conuersion : strike once the stroke
with God agayne : make a manlye re-
solution : saye with that olde coura-
geous souldier of Iesus Christ S. Je-
rome, If my father stode weeping
on his knees before me, & my mother
hanging on my necke behynde me :
my bretheren, sisters, children, and
kynsefolkes howling on euery syde
to retayne me in synfull lyfe with
them : I woulde fling of my mother to
the grounde : dyspyse all my kynred
runne ouer my father & treade hym
vnder my feete, therby to runne to
Christ when he calleth me.

Oh that we had such hartes as this
seruant of God had : such courage,
such manhoode, such feruent loue to
our Maister. Who woulde lye one
daye drowned in sinne? who woulde
liue one daye in such slaueerie as we
doe? who woulde eate huskes with
the prodigall sonne amonge swyne,
seeinge he maye retorne home, and
be so honozablie receiued, and enter-
tayned by his olde father, haue so
good cheere, and banquetinge, and
heare so greate melodie, ioye, and
trumphe for his retorne? I saye no
more heerin, (Deare brother) than
thou arte assured of, by the worde,
and promise of godes owne mouthes

from

A nota-
ble saye-
ing of S.
Jerome.

Luc. i 5.

from which can proceede nether fall:
 rode nor deceite. Returne: then I
 beseeche thee: laye hande faste on his
 promise, who will not faile thee:
 runne to him now he calleth, whiles
 thou hast time: and esteeme not all
 this worlde worth a strawe, in respect
 of this one acte. For so shalt thou be a
 most happie, and thrise happie man,
 and shalt blesse hereafter the houre
 and moment that euer thou madest
 this fortunate resolution. And I for
 my parte (I trust) shall not be voyde
 of some portion of thy good happe
 felicitie: At leastwise I doubt not,
 that thy holy conuersion shall treat
 for me with our common father, who
 is the God of mercies, for remission
 of my manyfolde finnes, and that I
 may serue and honour hym together
 with thee all the dayes of my lyfe:
 which ought to be both our pety-
 tyons: and therefore in both
 our names I beseeche his di-
 uyne Maiestye to graunt
 it to vs. For euer and
 euer. Amen.

The ende of the fyrst booke:
 touching resolution.

The

The summarie of the Christian
exercise, as it is intended.



Of that three things
are necessarie to a man
in this lyfe, for the a-
tayning of saluatio: the
is, to resoluē him self
to serue God in deed
to beginne a right: and to perseuer
vnto the ende: therfore this whole
treatise shalbe deuided into three
bookes.

The first booke shalbe of resolution
deuided into two partes. And in the
first parte shalbe layed downe all the
principall reasons that ought to moue
a man to this resolution. In the se-
cond shalbe removed all impediments
that commonlie doe hinder men from
the same.

The seconde booke shall treat
the waye how to beginne well, and
shall likewise be deuided into two
partes: wherof the first shall shew the
waye how to deliuer our selues from
sinne, and from the custome, bondage
or delectation therof. The second shall
open the meanes, how to ioyne our
selues perfectlie to God, and to make
a right entrance into his seruice.

The thirde booke shall hand

the meanes of perseuerance , so farre
forth as it concerneth our abilitie,
for though this gift be onlie of God:
yet are there two thinges left by his
grace to be performed of vs : the one,
to aske his ayde: the other , to ioyne
our endeuour with the same. Accor-
dinge to which two pointes , this
booke shalbe deuided also into two
partes : The first wherof shall in-
treat of all kind of prayer, both men:
all and vncall. The secōd shall declare
the wayes and meanes, how (by helpe
of godes grace) we may resist
and ouercome all sortes of
sinne, and the tempta-
tions therof.



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